

# ZION'S HERALD

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Our Unitarian friends are getting up a new sect. While Presbyterians are effecting, and Methodists talking of a reunion, this company of gentlemen are proposing to get up a new division. They intend to call it Evangelical Unitarians. Two of the leaders in the movement were partly educated under Methodist influences, one at Newbury, and one at Wilbraham, and like Thomas Moore's broken vase, the fragrance of an early training lingers about the shattered fragments of their faith. This branch refuses to recognize the Free Religionists as brethren. *The Liberal Christian*, under Dr. Bellows's management, is half approving of the programme. But *The Register* warmly opposes it. Four notes and two long editorials bear down on it in its last number. This shows how great are its fears. It says the leaders, Rev. Messrs. A. P. Putnam and R. P. Stebbins, will not agree themselves on a creed, the former being a Restorationist, and the latter a — it don't say what. It thinks that the Free Religionists are not Unitarians, though it confesses that there are Unitarians among the Free Religionists. It says pithily, "the Unitarian denomination has been noted for the relative breadth of its body, and shortness of its wings." The Free Religion wing is of uncommon length, covering with its feathers everybody who loves God and the devil alike, or who prefers either of these as an object of devotion. It does not seem to see that Mr. Frothingham, the President of the Free Religion Association, is a regular member of the Unitarian Conference, and took part at the late session in New York State. This movement includes quite a prominent fraction of this body, and may be the means of bringing that division, at least, into the experience and preaching of all the truth as it is in Jesus. So may it be.

*The Traveller* very properly advocates electing colored men to Congress from the North, if we expect the South to maintain the standard it has attained. Its words should be considered and acted upon. Frederick Douglass ought to have long since gone to Congress from Rochester. Mr. C. L. Remond would be a good representative from the Essex District; Hon. J. J. Smith from Mr. Hooper's. Not until this is done, will the oligarchy of skin cease, in Massachusetts or throughout the country. We hope some of these men of color, if they are also right on Prohibition, and other live issues, will take the stump as independent candidates, and let the people have a chance to honor them.

The Minutes of the South Carolina Conference show great energy and success. The property is almost \$100,000; membership, 24,000. The Claflin University was organized, and Dr. Webster made President. Dr. Fox made a strong report on Temperance, advocating the abolishing of rum and tobacco, and Rev. Mr. Lewis spoke a good word against caste, and for Church reunion. The chief services were held in a church belonging to the Church South, and its pastor, Rev. Mr. Anderson, and his people, were thanked for their courtesy. Bro. Lewis's report has these good words:—

"We reaffirm our solemn conviction that the true basis of organization in State or Church is without distinction of race or color; and to pander to the prejudices of the white or black

race in this regard will displease our common Father, and bring only evil and disaster in the end.

"While we deplore the spirit of opposition among Southern people, 'to the manor born,' to the progress of the Methodist Episcopal Church, which they erroneously persist in calling the 'Northern Church,' still we give grateful thanks to God that there is evidently less bitterness and opposition than existed a year ago, and we hail with peculiar pleasure indications of brotherly love and good-will from some of the chief ministers and most influential laymen of the Church South.

"Especially has this feeling been exhibited during our session in this city. We believe that a most auspicious omen, and that, as a Conference, we do and should heartily respond to all such indications of coöperation and fellowship of every branch of the Church of Christ."

The conviction of the loss of the *Inman* steamer, City of Boston, is deepening in the public mind. She has been out over two months, and no report or trace of her as yet appears. She went forth with unusual rejoicings. It is suggested in *The Tribune*, that she struck on a wreck, which, like snags in the Mississippi, strew the Atlantic stream. She had ten life-boats, and was otherwise competent to preserve her passengers under ordinary accidents; but if she run on such a floating rock as a half sunken ship, she may have been pierced too deeply and quickly to allow of any rescue. It is properly suggested that the war vessels, and any that have guns, should blow these wrecks to pieces. It is possible that she may yet be saved. Many vessels are searching for her. A large number of the passengers were from Halifax. Great distress possesses that city in consequence of the probable loss. This is a dreadful event, and show us that the only life-preserver is faith in our Lord Jesus Christ. With this within us, all accidents are but stepping-stones to His presence, and Death, wherever he meets us, is a messenger of glory. O that men were wise, that they would consider their latter end!

The true ring is in these remarks in *The Springfield Union*. They will be seconded by all true Prohibitionists:—

"We have not fought the battle of Anti-slavery, for nearly half a century, through discouragement, anxiety, weariness, heart-sickness, often almost despair, to a glorious triumph, now to give up the Temperance cause, because enemies oppress us, or weak, timid, faint-hearted friends fail us. We have just as strong faith in God and the right to-day as forty years ago. We have perfect confidence that a traffic which the public conscience condemns, which every man who has any business outside of an insane asylum confesses to be an evil and curse to the community, which causes more misery, crime, pauperism, and insanity than all other causes put together, can be suppressed. What we want is to educate the community better on this subject, and by some means put more backbone into those limp, faint-hearted Temperance men, who have lost faith in the cause. We want a pluck that will plant itself on the right, and 'fight it out on that line if it takes all summer.' We want no backing and filling in the Temperance ranks. And if those who first engaged in the Temperance cause fail, God will raise up other men who possess the moral fibre necessary to carry it through to its final triumph."

THE ANTAGONISM OF METHODISM AND ROMANISM is well put in the last *New York Observer*:—

"The Methodist Church is the numerical and natural instrumentality to be set over and against the Roman Catholic element in this country. The time was when the Methodist Church was more exclusively the Church of the masses than it is now; but in getting hold of a class of people whom it did not formerly reach, it has not lost, and we pray God it may

never lose, its hold upon the poor, the ignorant, and the neglected. Now it has rich men, and great men, and fashionable women; it is in danger of ceasing to be the Church for the masses. But it discovers almost as much skill in adapting itself to the wants of classes and individuals as Rome itself. It has a place for every man, and something for him to do. It says to this minister go, and he goeth; to another come, and he cometh. It utilizes the lay element. It makes the women coworkers. The Wesley system has as much worldly wisdom in it as any Church organization in the world. It wields such forces to move, and such features to attract the masses and their leaders, that it becomes the organization to meet and resist the advancing hordes of Romanism coming in upon us. Romanism is the enemy of liberty and intelligence, and when such an enemy cometh in like a flood, the Spirit of the Lord will lift up a standard against him. Methodism is the standard just now raised."

The Spanish Chambers have had a warm debate on the separation of Church and State. Señor Castelar showed that Spain now paid her ecclesiastics more than Belgium, Austria, or France; demanded that the local clergy, like the doctors, should live off the people they served, by their voluntary contributions; and required the revision and reduction of the upper clerical classes. He declared that the separation of Church and State, beginning with the Puritans in America, was taking possession of all Europe. To hear such words in a Spanish congress, is a wonderful sign of the times. It is but a short step from the hearing to the doing of this word of truth.

The New Hampshire election resulted in the choice of Gov. Stearns, by the people. The Temperance vote was over a thousand; as many again as some of its friends expected. That party has come to stay. The Republicans will have to adopt their principles, or this little one will become a strong nation. The great bulk of Prohibitionists remain in their ranks, and will demand efficient action from the party which they alone have kept in power. Had they left it, it would have been hopelessly beaten. The Republicans of Massachusetts, as well as New Hampshire, should take warning from this little cloud, and by obedience escape destruction.

All our ministerial brethren should read the article of Rev. Daniel Dorchester. It is a powerful argument on the question of the vote. It is impossible to answer it. We understand the Maine Conference resolution had a clause omitted in the Minutes, "when the people desire it." That they have asked for it, it seems difficult for an American to doubt. Gov. Claflin and Gov. Chamberlain had a popular majority far less than this cause. Do not the people wish them to be governors? With Dr. Peck's article last week, showing the unity of the Committee, this statement ought to satisfy every brother's mind, and secure his vote for the General Conference action.

The National Camp-meeting Committee are soon to issue a monthly magazine, devoted to holiness, conducted by Rev. Messrs. McDonald and Beale. These brethren are effective writers, and will make a monthly, we trust, that will greatly help the Church to go on unto perfection. The first number will be out in April.



## Original and Selected Papers.

## THE LINK OF GOLD.

Lost—somewhere—a golden hour  
Of this glowing autumn day;  
Since the sunrise, ere the sunset,  
I have lost it on my way.

'Twas not stolen, but I lost it—  
Dropped it from time's precious chain,  
I may mourn for the bright hour,  
But I search for it in vain.

Was it when I sat and loitered,—  
That short chain of such great cost,  
Slipping idly through my fingers,—  
That my golden hour was lost?

Was I talking of my neighbors,  
Weighing all their hopes and cares,  
And too full of idle gossip  
Well to mind my own affairs?

Did I fret away the minutes?  
Was I murmuring? was I cross?  
Where could all my sense have flown to,  
That I met with such a loss?

For my hour was a jewel,  
And with sixty small ones set;  
Round each minute sixty seconds  
Made the radiance brighter yet.

They could buy me, O what riches!  
And what wisdom could they bring!  
Each was worth, in its true value,  
All the jewels of a king.

For the Lord would give me something,  
(If I went to Him) for each;  
O how precious those short lessons  
He can in a minute teach!

O how grand those views of glory  
Which a second can make known!  
O my hour! O my minutes!  
Never more, alas, my own!

Some I might have well invested,  
Other people's lives to bless:  
Those bright moments, wisely traded,  
Purchase healing for distress.

O has anybody seen it?  
Seen my precious hour of gold?  
I would go to buy another,  
But such treasures are not sold.

God prepared for me a number—  
Just how few, I do not know;  
Did He give them for no purpose,  
But that I should lose them so?

A. W.

## IS THE VOTE OF THE LAITY AN ADEQUATE EXPRESSION?

BY REV. D. DORCHESTER.

I had supposed that this question was long ago settled affirmatively, and that there was no dissent from it. But the article of Rev. T. Snowden Thomas, in THE HERALD of March 10th, shows that this is not the case. He says that we do not yet know that the people want Lay Delegation, for "the entire vote cast is but one fourth of those eligible to vote." A careful examination of his article will show that this is its pivotal point, on which his entire argument turns. Now let us look candidly at this subject. I have no desire to overstate or to underrate any aspect of this great question. It seems to me to be desirable to examine a few facts which bear directly upon it, and which, I think, will help us to see it in the right light. We can do this without personalities, or insinuations, or any unkind and uncharitable allusions whatever.

## WHAT IS THE VOTE?

There has been no announcement of the vote, since that published in the *Christian Advocate and Journal* of Nov. 4th, when it stood as follows:—

	For	Against
"Conference totals.....	102,497	— 53,949
District totals (additional).....	44,715	— 17,982

Total.....	147,212	— 71,931
Entire vote.....	219,143	

"These figures embrace the returns of 316 districts, out of a total of 397." This leaves 81 districts to be reported. Supposing these 81 districts to give the same number of votes relatively, then the entire vote must be 281,750. Call it 280,000.

## WHAT PORTION OF THE CHURCH DOES THIS VOTE REPRESENT?

The entire number of members in full connection, embracing local preachers, who ought to be reckoned in this relation, according to our latest returns, is 1,125,052.

But 281,754 is exactly one fourth of the whole number, embracing minors, absentees, non-resident members, the aged, the sick, those living at a long distance from the place of voting, etc.

## WHAT DEDUCTIONS OUGHT TO BE MADE FROM THE MEMBERSHIP?

The first class to be reckoned out is minors, — who are not eligible to vote upon this question. How large is this class? Dr. Carry, in the *Christian Advocate* of July 15th, 1869, estimated this class as one third of the whole. I think this estimate too high. Call them one fifth.

The next class is absentees, or non-resident members. How large a part of the Church are of this class? The Congregationalists reported, in the whole United States, last year, 34,056 members as "Absent," or one eighth of their entire number, and personal inquiry has satisfied my mind that one eighth of our entire membership are non-residents, or persons permanently or temporarily absent from the place where they hold their church relations.

Deducting then,

Minors one fifth.....	225,010
Absentees one eighth.....	140,680
Total.....	365,640
Leaving 749,072 members.	

The actual vote, 280,000, was more than one third of this number.

We ought also to consider that women are altogether unaccustomed to the practice of voting, and hence, although allowed, they would not be likely, to any great extent, to use the franchise, on a question of Church polity.

But females constitute a large majority in every church. In the Congregational Church in the United States, in 1868, they reported 184,254 females, to 91,145 males, or more than two females to one male. We have no reason to suppose that this ratio is any different in our Church.

Then, of these 749,092 members, only 249,664 are males, and nearly 500,000 are females, who are entirely unaccustomed to the practice of voting.

But the entire vote was 280,000, or about 30,000 more than the number of males who are eligible by age and residence.

We should also consider that there are many persons who would be unable to visit the place of voting, such as the aged, the sick, the feeble, and those ministering to them, or having care of the young, and those absent from home for a few days, or for the day. Unfavorable weather in many places undoubtedly increased this number.

Besides, how small a portion of our churches come to the Lord's Supper, ranging from one fourth to one half—averaging about one third, even embracing minors and all other classes. For this estimate I have correct data from several average churches. Now, if an occasion of so much interest as the Lord's Supper, does not call out, on an average, more than one third of our members, how can we expect that a people wholly unaccustomed to ecclesiastical suffrage, can be called out, in larger numbers, to act upon a question of Church polity?

It seems to me, that if all these and other collateral considerations, which will readily occur to every one, are duly estimated, every candid and discriminating mind will be led to the conclusion that the vote which has been given, is a fair expression of the sentiment of the Church. It is very doubtful, whether, in any other church, a larger vote can be polled on any similar question.

It is doubtful whether amendments to the constitutions of our States often receive larger votes, or even as large.

## EXAMPLES FROM THE STATES.

Many examples might be produced from the elections of President of the U. S., and Governors of the States, who have often been elected by a minority of the voters. But, as this is a question of amendment to the Constitution of the Church, we select votes on amendments of the States.

The Methodist, some time since, gave the following statement:—

Qualified voters in the State of New York, in 1864, 800,000	
Total votes cast for Constitutional Amendment, in 1864.....	306,874

In this instance it is a little more than one third.

But the State of Massachusetts affords still more striking examples. I refer to the votes on the last seven amendments to the Constitution of the State. On the first day of May, 1857, three amendments to the Constitution were submitted to the people, the 20th, 21st, and 22d. The twentieth was one of very great interest and importance, containing the famous *reading and writing qualification for voting*. The others provided for a census of the legal voters, rearranging the Legislature, and redistricting the State for Senators and Representatives. The following is an exhibit of the votes:—

20th Amendment.	
For.....	23,833
Against.....	18,746
Total.....	37,579
21st Amendment.	
For.....	31,277
Against.....	6,282
Total.....	37,559
22d Amendment.	
For.....	32,971
Against.....	4,342
Total.....	37,313
Whole number of polls, in 1857.....	211,809

On the 9th day of May, 1859, the twenty-third Constitutional Amendment was submitted to the people. This too was a question upon which there was very much feeling in the public mind, for it provided that no person of foreign birth should be entitled to vote or hold office unless he had resided in the U. S. two years subsequent to naturalization. The following is a statement of the vote:

23d Amendment.	
For.....	20,768
Against.....	16,129
Total.....	35,882
Whole number of polls, in 1859.....	220,119

On the 7th of May, 1860, the twenty-fourth and twenty-fifth amendments were submitted to the people, providing for the filling of vacancies in the Senate and the Council, with the following result:—

24th Amendment.	
For.....	4,422
Against.....	1,283

Total.....	5,685
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25th Amendment.	
For.....	4,103
Against.....	1,581

Total.....	5,684
Whole number of polls in the State, in 1860.....	242,010

On the 6th of April, 1863, the twenty-sixth Amendment was submitted to the people, which annulled the twenty-third Amendment, in regard to foreigners.

The following was the vote:—

26th Amendment.	
For.....	10,085
Against.....	6,082

Total.....	16,117
Whole number of polls.....	242,010

The 20th, 21st, 22d, and 23d amendments were adopted by the voice of only  $\frac{1}{4}$  of the voters in the State. The 24th and 25th amendments were adopted by the voice of only  $\frac{1}{5}$  of the voters in the State.

The 26th Amendment was adopted by the voice of only  $\frac{1}{3}$  of all the voters in the State.

In these amendments, in three instances, a matter so dear to every heart as the right of suffrage, was decided twice by the voice of only  $\frac{1}{4}$ , and once by the voice of only  $\frac{1}{3}$  of all the voters in the State.

Such has been the action of one of the most intelligent States of our Union, a leader in all the great movements of the nation. But in no instance has the vote been declared to be an inadequate expression of the wishes of the people, because it was small.

## THE VOTES COMPARED.

But the recent vote on Lay Delegation has been one fourth of our entire membership, more than one third of all that come legitimately within the scope of its provisions, thirty thousand more than all the resident males of suitable age. It has been twice as large relatively as the votes on four of the amendments to the Constitution of Massachusetts, five times as large as the vote on another amendment, and fourteen times as large as the votes on two other amendments.

## INFERENCES.

There are several legitimate conclusions which, it seems to me, every candid mind must draw from the foregoing examination.

1. That the vote is an adequate expression of the sentiment of the Church on the question of Lay Delegation.
2. Whether the vote be great or small, it meets one of the conditions stipulated in the third resolution of the "plan" adopted by the General Conference, "should a majority of the votes cast by the people be in favor of Lay Delegation," etc., and hence it so far binds the next General Conference to grant the measure, provided the other condition—a three fourths vote for it, by the members of the Annual Conferences—is also met.
3. While those who have never committed themselves in favor of Lay Delegation may not be bound to such action, nevertheless all those members of the Annual Conferences are pledged to vote in favor of the measure, who have ever said, by vote or otherwise, that they were in favor of Lay Delegation, "whenever the people desire it." This was declared by the General Conference in 1860, in 1864, and in 1868, and by resolutions passed in almost all the Annual Conferences.

The following are some of those resolutions passed by the New England Conferences:—

The New England Conference, in 1865 adopted the following by a large vote:—

*Resolved*, That the quarter of a million of legal voters in our Church are eminently fitted, by their interest in its welfare, by their generous support of its institutions, by their consistent piety, general intelligence, and practical experience, to participate with its seven thousand travelling preachers in its highest legislation, and in the direction of its benevolent, reformatory and educational enterprises; and that we, therefore, approve of the introduction of Lay Delegates into both the General Conferences and the Annual Conferences, whenever it shall be ascertained that the Church desires it, and it can be effected without exciting the spirit of rancor and schism.



The Maine Conference, in 1863, passed the following resolution.

*Resolved.* That we are in favor of lay representation in the General Conference.

In 1864 and in 1867 it reaffirmed the same thing.

Similar resolutions have been adopted by other Conferences.

In all these resolutions the principle of Lay Delegation is conceded.

4. Whatever objections may exist in any minds, to the plan, on account of the disproportion of the lay element, or from other supposed defects, it must be remembered that the people have adopted it, with all its disadvantages, by a large and respectable vote, and that it introduces Lay Delegation in as mild a form as it can be done.

#### A SERIOUS QUESTION.

In view of all these facts, it seems to me to be a matter of serious inquiry, Can we afford, as ministers, after having sent this proposition to the people and obtained so large an expression and so decidedly in favor of it, to cast our votes against it and place it beyond their reach? Shall we not, by so doing, place ourselves and our Church in an unfortunate attitude before the world? I hope that we shall seriously and candidly weigh this question before we act.

#### HOW THINGS WERE DONE.—AN ALLEGORY.

[The following portions of what is styled an allegory, written by Rev. Asa Kent, some time after his seventieth year, will appear to some to be types of late things. Perhaps they are. At any rate they will serve to let the "outer court" men have a peep behind the scenes. The whole allegory was given Rev. William T. Worth by the author, a little time before his decease.]

#### AN ALLEGORY.

I fancied myself in Joshua's tent, in Gilgal, at that season of the year when "kings go forth to battle." He very kindly invited me to abide with him during the council of war. Great were the preparations; his captains of hundreds and of thousands were gathering in fine spirits. Eleazer, the High Priest, with his brethren, was busy at the altar, from whence the cloud of smoke ascended. While the sacrifice was consuming, prayers were offered before the mercy-seat, that the Lord would go forth with the armies of Israel. The council assembled in Joshua's tent, and the venerable chief arose. He had seen a hundred years; yet his eye and countenance spake courage and kindness, and he raised his hand, and congratulated his men of war that they were permitted to meet again on this great and important anniversary. "We ought to acknowledge all our mercies before our covenant-keeping God," said he, and then he bowed down and poured out his soul in thanksgiving and prayer; after which he said: "Listen to me, my brethren. Our land is not yet subdued: the Canaanites have entrenched themselves, and still retain much of the inheritance which the Lord promised to our fathers. We have not succeeded according to our expectations. I fear we have sought our own ease or convenience, rather than the arm of the Lord of Sabaoth, to bring us off triumphant. It pains me to see so much evidence of a wish to settle down upon what we have gained already; for it is now considered very commendable if the captain has lost no territory during the year. Let us prepare for hard fighting this year. We shall pursue our former plan again this year, and if any stations are in peculiar straits, or if any officer is particularly embarrassed, I should like to be informed, and shall do my utmost to make the best possible arrangement for the good of the whole."

He closed, and desired the captains of thousands to retire with him to prepare the preliminaries, and apportion to each his work. My intimacy with Joshua permitted me to know what was said in secret, and I hope no one will blame me for publishing now what was said so long ago, though it might compare with some matters and things of more recent date.

As they adjourned, Eliab came in to speak a word with the general. "I am sorry," said Eliab, "to trouble you; but I waited just to tell you that my health has quite failed, as also that of my wife, and my constitution seems quite broken in my hard labor last year at Hebron, in the hill country. There were the Anakim. I often saw them, and am sure I have not strength to grapple with such giants. Pains dart through my side and shoulder, which admonish me that I must take care of my health. In fact, I have no skill in warfare in such a rugged country. I have thought that if I could go to Sharon, where the sea-breezes might revive me, and the fragrance of that indigenous rose exhilarate my wasted energies, I might possibly recover from these alarming symptoms. If I cannot have some accommodation, I do not see but I must seek other employment. Excuse my freedom; but I wanted you to know my situation as soon as possible."

Peleg was at the door—had come quite out of breath, and inquired, "Can I speak a word with the general before he retires?" Joshua said, "Speak on, brother." "My name is Peleg. I would not trouble you at this late hour, but I live in Sharon, and our station is supposed to be very healthy, and we have received hints that a number of invalids are looking towards us for accommodation."

Eliab has been on a visit for his health, and gave a horrible account of the hill country—that he has done with it forever! He gave a hint to one, that he intended to be stationed with us; and I was requested to see you, if possible, before he spoke with you, and had obtained any encouragement. We have had invalids until we are tired of them. When they first arrive, they tell us how they are worn down, and have come in hopes to recover. If we remind them of work to be done, they tell us the general did not expect them to do full duty, but they pray that our next captain may be a fine, healthy man. We must have a working man next year—one who has the root of the matter in him. We are tired of hearing such sighing complaints of feebleness from men who can eat a hearty meal, and take full exercise in pursuing their own pleasures. Please remember Sharon, and do the best you can for us this year. Farewell."

Joshua arose to retire, as a venerable captain came in. He bore the scars of hard fighting, and though advanced in years, he came not to be excused from service. The general took his old friend by the hand, and said: "I was about to get a little sleep, but I cannot deny myself the pleasure of spending a little time with you." "I would not have troubled you at this late hour," said Jethro, "but I find you will have a press of confidential business on the morrow, as great improvements are anticipated. I wanted to inquire whether it was likely that either of the captains of thousands would retire from office." "We have not spoken of that in council," said Joshua. "Now," said Jethro, "if there should be a vacancy, I think my age and experience qualify me to fill it; if not, I have another plan, which I would suggest for your consideration. The work has become very extensive, and I think there is a demand for a new district. We might make the well of Harod the centre, and include a part of the great plain of Esdraelon, Jezreel and Endor, taking in Tabor and Gilboa on the north, and bordering on Jordan on the east: and these, with a few stations from the southern district would be sufficient for one man. The other districts can well spare these stations, as they are now too large for convenience. I could then locate my family at that well, where they could enjoy the medical virtues of those waters, and I could visit most of the stations and return the same day; and in no case need I be absent more than two or three days at a time. This will be most grateful to the feelings of my wife, as she is rather nervous, and does not like to be left alone." "Why, Jethro, you surprise me," said Joshua. "You were always for pushing the battle to the gate. I expected that men who had known very little of hardship would plead, even to tears, for accommodation, but surely this is new business for you. What strange change has come over you?" "I feel," said Jethro, "the force of your words, and am not satisfied with the best reason I can assign: but you know I did not shun danger or hardship, but fell heartily to work wherever my lot was cast. I surveyed the fortress, and rallied our men of war. In some places I found captains of tens, who had lost their register, and ceased their weekly trainings. Some would not fight, but wanted protection and a living under our banner. On these I called a court, and erased their names, when all other means had failed. We repaired our entrenchments, righted our landmarks, stationed our sentinels and made favorable progress: but my successor omitted his duty—did not want to hurt any one's feelings—and all things became as before. I am tired of being a man of strife among my brethren. My greatest fault, according to their view, is this—I have not kept up with the improvements of the age." "Ah!" said Joshua, "I see and feel the evil, and sigh for a remedy. But you must allow me to get a little sleep, and be prepared for the duties of to-morrow."

Early in the morning, Jared was at the tent door, but Joshua was at his devotions, and would not be interrupted at such times. As he opened the door, he said, "The Lord bless you, Jared; I fear, as you are out so early, you have omitted your morning devotions." "That I purpose to attend to on my return," said Jared; "but my business is so important, I thought I would attend to that first. We are almost in a state of anarchy at Debir, and we must have something done for our relief. Dan has been with us the past year, and our first impressions were unfavorable, as he began at once to chide us for being so tardy in extirpating the giants. With much warmth he exclaimed, 'Now let us rally our forces, and go forth and take the fortress, just as we took Jericho at the first.' We told him there was a great difference between the walls of Jericho, built by man upon the plain, and the stronghold of the Anakim, formed by nature in this mountain. He replied, 'You are troubling the people with your unbelief. Why don't you understand that faith is mighty; it claims Omnipotence for strength, and nothing can stand before it.' Some of our brethren said: 'We have prayed for a man to be sent us who had strong faith, and doubtless this appointment is of the Lord. We have only waited for a leader to go ahead and blow the ram's horn, and we are ready to follow on and shout, and no doubt we shall have the victory.' We replied that we had no confidence in taking the stronghold in that way, and it did not seem to us as it did when we took Jericho. Dan replied: 'It is more perplexing to deal with unbelief in the camp, than with the giants in their mountain fastnesses. Ye that are on the Lord's side, remember the directions the Lord gave us

in Gilgal. He prescribed certain conditions to be performed, and then positively promised, 'The walls of the city shall fall down flat.' Then we fulfilled the conditions, and the promise was verified. Now let us with all our hearts fulfill the conditions, and then believe we have the victory.' So saying, he took the ram's horn, and called on all who would, to follow him, and went forward, blowing as he went. Thus they compassed the stronghold seven days, when he gave a long blast, and they shouted; but nothing was accomplished, and our enemies answered with a shout which filled us with shame and confusion; and ever since they have laughed us to scorn, and we are contending among ourselves as to the real cause of our failure." "I see your trouble," said Joshua. "The real cause was this: Dan took a special promise which referred only to Jericho, and supposed it was a general promise, applying anywhere. . . . It was rather an attempt at imitation, planned by human reason, and no wonder there was a failure, for God will not work in that way!" "We have concluded," said Jared, "that Dan had better be removed, and that Eli would be the man for us. You know when we first took Ai it was by stratagem, and all in perfect stillness—no trumpet or shouting was heard. We know that Eli is opposed to shouting, and we will help him lay his plan for an ambush, all in perfect stillness." "Alas! for you," said Joshua. "You have fallen into Dan's error. You would imitate what God ordered at first in taking Ai. He has not told us to take Debir in that way."

#### MINISTERING ANGELS.

This world is not the devil's merry-go-round;  
The angels of the Lord are ever found  
Encamped about the soul that looks to Him:  
They are an inner lamp when all is dim  
Without, and light poor souls through horrors grim.  
Even as a myriad sunbeams hour by hour  
Melt to make rich one little summer flower;  
Or as a myriad souls of flowers fleet  
Away to make a single summer sweet—  
So many spirits make one smile of God  
That feeds your life transfiguring from its clod.  
There is no lack of angel carriers  
When mortals post to God their fervent prayers!  
And these are happy in their work, for still  
They find their heaven in doing the Father's will.  
"I have a meat," said Christ, "ye know not of."  
So these—they carry heaven in their love.  
Not that the blessed leave their happy seat  
When they draw near ye upon silent feet  
They do not need to tread their starry way  
Through worlds of night, or wilderness of day.  
Spirit to spirit hath not far to run,  
Because in God all souls are verily one.  
Throughout all worlds: there are no walls of space  
Where all eternity is dwelling-place.

MASSEY'S Tale of Eternity.

BEECHER ON PREACHING.—I give this as my testimony to you: If God has blessed my labor, it has been because I have had a fervent, growing, intense personal love for Christ, and admiration unspokeable. It has been the main-spring of my ministry. If we are to preach Christ we must be ourselves like Him. He loved to do good, not upon earth alone, but He lives forever, and sympathizes for others,—acts for others. It is that which is moving the universe to-day. If, therefore, a man goes into the ministry, thinking that he is the great engineer of the machine, that his whole business is to keep the instrument all oiled and scoured, he is not a preacher—he is a conductor—a freshman. "It is better to be a doorkeeper," etc. The true preacher not only has heaven in his soul, but God in his head. It is very easy to baptize a man's forehead, but to wash folks' feet is very different; and ministers that take to one extreme don't like the other. Christ says, "I am the way;" as if He laid down and said, "Now, walk on me; let me bear up your weakness." This is very hard to vanity, very hard to pride, but you must be servants for Christ's sake. It is hard to everything but love. To love it is natural, sweet, omnipotent.

A young minister must be like an engineer, the moment he sees a man he must go about him as he would about a fort, and see where he can get in. [Laughter.] He must bombard him at once. [Laughter.] There are comparatively few ministers that sort out their congregation. Some believe in Divine sovereignty, and they preach in gross, and let God retail it in His providence. My sermons are always made on typical cases. When I know of a quarrel between two people I study their different natures, and a sermon grows out of it, and without a single allusion to the case the work is done, for I strive to elevate their whole temperament, so as to bring to their mind the ugliness of the quarrel. Study each of your congregation. Preaching is picking out men, and then aiming right between the eyes, and then if you don't hit don't blame anybody but yourself. If you want to have a comfortable ministry take all the blame of anything that goes wrong in your parish. It economizes immensely. You have got to put yourself in their places.

Mr. Spurgeon denounces the Rev. Geo. Gillilan's latest book as "a whipped-cream decoration, which may pass with shallow pates as poetic, flowery, and refined." Referring to Mr. Gillilan's estimate of Whitefield and his views on the subject of eternal punishment, Mr. Spurgeon says: "The author may do his best or his worst, Whitefield was a prince of preachers, and would that we had a hundred like unto him. If the preacher does not believe in an eternal, literal hell, he may chirp his delicate lays to fastidious hearers, and tickle ears polite into rhapsodic ecstacy; but we, knowing the terrors of the Lord and the wrath to come, must be sensational enough to beseech them, both day and night, with tears, to be reconciled unto God."



## For the Children.

## PLANTS WITHOUT ROOT.

CHAPTER II.

"The place where he read," as the Bible says, was the fifth of Matthew. Mrs. Kensett had put a mark there, among other places; and there Peter opened the book and began to read; now very loud, as he had learned in his brief schooling; and then dropping his voice to a whisper, afraid to be overheard.

"What's multitudes?" said Molly, stopping him at almost the first word.

"All the folks there was, guess likely," said Peter. "But don't ye ask too many questions, Moll, 'cause there's lots o' hard words here I don't know myself; so we'll just skip 'em by, I guess, till we comes to them we *does* know."

"But don't really skip 'em," said Molly. "Read 'em all out, Peter, they sounds good."

So Peter read out the long list of blessings, — not one of which rested on a single head in all Vinegar Hill. The "pure in heart," the "peacemakers," the "merciful," — where were they to be found in that community of foul deeds and words, of cruelty and fighting?

"Guess likely this here ain't meant for us," said Peter, with a sudden pause, — some feeling of contrast reaching him even through the hard words. "Yer see, Moll, part's for some, and part's for t'others."

"She didn't say so," said Molly. "And we's got to learn it all. Read on, Peter."

Peter read on: "Ye are the light of the world," — but who knew what that meant at Vinegar Hill?

"Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

"There!" cried Molly, "that's just what she said 'The least little thing' — don't you remember, Peter? We wasn't to do the least little thing the King didn't like."

"Swearin' and sich?" said Peter.

"O," she said, "that was a great big thing!" said Molly. "Easiest done o' anythin' I know," said Peter. "Why it slips out o' a feller's mouth afore he knows its there. Taint not nigh so hard as liftin' chickens."

"Well, you's got to do it no more, anyway," said Molly. "That's a fact," said Peter. "Here it is, Moll, sure as guns: I say unto you, 'Swear not at all.' Ain't this here just the queerest book for trippin' a feller up?"

"O, I wish I could read it too!" said Molly, peering over at the mysterious black marks.

"Why, I'll read to ye," said Peter — "saves yer the trouble, Moll."

"But you read to yourself all the time," said Molly, watching him, as Peter's eye, caught and fascinated by the strange things, went wandering over the page.

"It do beat all!" he burst forth. "This here book's enough to make a feller jump! Just you open yer ears, Moll, for once." And Peter read: —

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

"Then I've got to pray for Sam Dodd," was little Molly's comment, after a wondering pause. "O, Peter! aint it good words!"

"Don't know yet," said Peter, "some on 'em's too dreadful hard for my likin'."

"What's next?" said Molly.

"Sounds like some sort o' givin' a reason for it like," said Peter; "but it don't make it come no handier to do."

"That ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Now, what d'yer think o' that?"

But Molly did not answer. Rough as the voice was and untaught the accent, the words fell like music, and Peter's stumbling speech and imperfect reading could not hide the wonderful love of God, which sounded through every one. "The children of your Father which is in Heaven." Molly shut her eyes and sat wrapt in invisible sunshine, hearing angels sing.

"That's a' most the end o' this here part," said Peter Limp, with a perplexed glance and shake of the head at his little sister. "I don't just make out the rest. 'Be ye therefore perfect even as your Father which is in heaven is perfect.'"

"What's perfect, Peter," said Molly, without opening her eyes.

"O, I didn't know but yer was gone off to sleep," said Peter. "Why, perfect's got nothin' bad into it, yer see. If it's an apple it ain't specked, and if it's pertaters they ain't fake-hearted, and biles all right, jest as them did out o' old Peasey's lot."

"But this ain't things, Peter," said Molly.

"Sounds like folks," said Peter, studying the verse and reading it aloud once more, to help his understanding.

"How'd people be, if they was perfect?" said Molly, shutting her eyes again, but this time to think.

"Whew!" said Peter, going back to his definition —

"they'd be *some*, wouldn't they! 'thout specks, and bilin' all right, — guess I can't even begin to think."

"But we've got to be," said Molly. "That's what it says, Peter. 'The children of your Father,' — that's the Great King. O, Peter, ain't it good!"

"Frustrate," said Peter, "if a feller knowed how to come at it."

"She telled us to ask," said little Molly, thoughtfully.

"And I've done it, too. Read some more, Peter."

"Guess I'd better try another place," said Peter, "and see if it's easier."

So Peter turned on, passing one mark and another which Mrs. Kensett had put in, until he came to almost the last in the book.

"Now this here's a good way off, yer see, Moll," he said; "so guess likely it'll turn out different." "My little children, these things write I unto you, that ye sin not."

"Don't sound to be much odds, neither," said Peter, rubbing his head in a puzzle. "One says, 'Be perfect,' and t'other says, 'Sin not.' They's as like as two peas."

"Well, she said that too," said Molly, studying the difficult question. "She said the King didn't like nothin' bad."

"That's the very plague o' the hull thing," said Peter.

"You and I, Moll, we feels mighty good now, yer see, sittin' here readin'!" — and Peter stopped, and began considering the words again.

"What's next?" said Molly.

A well-directed handful of soft mud, coming full in Peter's face at that moment, somewhat interfered with the answer to this question; and it was only because Molly snatched the book away, that the mud did not fall and cover that too.

"Ha! ha! — he! he!" came the voices of Tim Wiggins and Jem Crook from among the bushes. "Why he's gettin' sich a scholar, he don't hardly take time to wash his face, mornings!"

"Dear! dear! don't he look kind o' pale and interestin' now?"

"Guess he won't need no sweet'nin' to his cakes *this mornin'*," said Jem Crook.

"Now don't ye stir him up to come out for a walk," said Tim Wiggins, "cause yer know he's read 'till he can't hardly see."

"My little children, these things write I unto you that ye sin not; — how easy, how hard!"

Peter Limp started up with a terrible oath, and clearing his eyes in part, with a desperate hand he dashed the book out of Molly's lap, and started off on the full run after his tormentors; while they on their part were not slow to lead off at a tearing pace. They were all out of sight in a moment, and only a distant shout now and then told of the course the chase was taking. And Molly sat alone on the doorstep. She had gathered up the precious book carefully, smoothing down the tumbled leaves with unsteady fingers, and holding it far away that no tears might drop on it, and now sat pale and trembling, a frightened shudder running over her whenever she remembered Peter's oath.

"O, the King will be so angry!" cried Molly, wringing her little hands. She slid down off the stone and laid her face on it, in utter despair.

A very funny collection of words are these lines, just now as popular in London as "Shoo Fly" is in America. It is a good deal wittier than our measure, though both are sufficiently nonsensical: —

I saw Esau kissing Kate,  
And the fact is we all three saw;  
For I saw Esau, he saw me,  
And she saw I saw Esau.

## Correspondence.

## THE GEOLOGY OF "CREDO."

BY PROF. RICE.

In presenting some further criticisms on the scientific chapter in "Credo," do we need to come before the readers of THE HERALD with an apology? Are we departing from duties which "well become" us as a Professor of Geology, to criticize a book "written in the interests of Christianity?" Is not that fact an additional reason why its errors should be exposed, if it contains errors? At this day, when the foundations of our faith are assailed, and some of the ablest minds are arrayed against the truth, and when this is especially true in the field of scientific investigation, a weak defense of Christianity is more pernicious than any assault of its enemies; and whatever ability may be displayed in other departments of the argument, a weak defense is presented, if the facts and teachings of science are ignored or distorted "in the interests of Christianity." Holding this opinion in regard to the character and tendency of the chapter in question, we deemed it our duty to protest against it with all earnestness. With this conviction our first article was written, and with the same view we proceed to the further discussion of the same topic. The book, with its excellences and defects, is the property of the public. Its excellences have been the subject of high commendation; its defects should be exposed with criticism as unsparring as the praise has been unstinted.

We have alleged that the theory propounded in the chapter we have noticed is untenable, and that the scientific statements therein contained are generally unreliable. A word is due here in regard to the character of the evidence by which these charges should be

sustained. The second question of the catechism which the learned Professor has published in THE HERALD, for our edification, is as follows: "Will he also prove with scientific clearness, i. e., of 1+2=3, that there was not a general destruction of life, etc.?" Prof. Townsend should have learned, before this time, that mathematical demonstration is impossible in non-mathematical sciences. Geological conclusions can be "proved with scientific clearness," but not demonstrated by a series of equations. A serious embarrassment, in an article like the present, arises from the fact that there can be no compendious statement of the proof of many scientific propositions. They depend upon an induction from almost innumerable facts, gathered by various observers in various countries. Sometimes a citation of an acknowledged authority may furnish a convenient and satisfactory support for statements which it would require volumes to prove. This method, however, cannot always be available, since the statements of an unscientific writer will often involve questions which could never be raised among scientific men, and on which scientific men have never deemed it worth while to express an opinion. Scientific treatises are not written like law-books, with a view to presenting a definite citation in answer to every quibble which may be raised. We may therefore be compelled, in some cases, to state a proposition on our own responsibility, trusting that the candid reader will not deem it an unpardonable assumption to claim some weight for our opinion on these subjects to which the study of our life is specially devoted. The only alternative for us would be to write a voluminous treatise, instead of an article of reasonable length.

Our first charge relates to the scheme of reconciliation between geological and Mosaic cosmogony. That a theory which makes the six days of the creation week literal, and the seventh an indefinite period, deserves no milder epithet than "absurd," we trust the common sense of the reader will admit. But, for the present, we waive all consideration of the seventh day, and affirm that so much of the theory as relates to the six literal days, and the chaotic Glacial period preceding, is inconsistent with the present teachings of science. This will appear from the following propositions: 1. The Glacial period was not a chaos; 2. Its phenomena are not traceable in that region in which man must be supposed to have been created; 3. Its date in those countries where its phenomena have been observed, preceded, by many thousands of years, the commencement of Mosaic chronology.

The idea of chaos, according to the author's interpretation, involves a general submergence of the continents beneath the waters of the ocean, a general destruction of animal and vegetable life, and a covering of thick darkness over the earth. Neither of these notions corresponds to the actual condition of the earth in the Glacial period.

Our American geologists, with such men as Dana, Agassiz, and Guyot at their head, are nearly unanimous in the belief that the Glacial epoch in this continent was characterized not by a submergence, but by an elevation of the land; and that the abundant marks of ice-action are due, not to icebergs, but to glaciers. The reasons for this opinion are stated concisely and forcibly in Dana's "Manual of Geology," pages 541-46. According to Dana, the changes which have taken place on this continent since the close of the Tertiary period, are as follows: 1. An elevation of the northern part of the continent during the Glacial epoch; 2. A subsidence below the present level during the Champlain epoch; 3. A re-elevation in the Terrace epoch ("Manual of Geology," p. 569).

The extent of the subsidence varied with the latitude, being one thousand feet, or more, in the Arctic regions; less than half that amount in the neighborhood of Montreal; thirty to thirty-five feet in Southern New England; and perhaps eight or ten feet in the Southern States [Ibid. p. 553]. This is evidently not a general submergence of the continent. In the Terrace epoch the land reached its present level. In Europe, the movements seem to have been somewhat more complex. The British geologists generally deem it necessary to suppose two periods of elevation above the present level, separated by a period of depression and partial submergence, and followed by some minor oscillations [Lyell's "Elements of Geology," p. 152]. In the period of subsidence, some parts of Britain were perhaps more than two thousand feet below the present level, though the proof is conclusive only for about 1,400 feet [Ibid. p. 159]. A subsidence of two thousand feet would have converted Great Britain into an archipelago [Lyell's "Antiquity of Man," p. 274]. Yet so exclusively northern was this movement, that even the lowlands of Southern England and Northern France were not submerged [Ibid. pp. 276, 280]. In the two periods of elevation, especially the former, great glaciers were produced, to which are due many of the phenomena of ice-action which have been observed. The transportation of boulders from the Alps to the Jura, and the glacial phenomena of Switzerland in general, are now admitted by all geologists to be the result, not of floating ice, but of glaciers; and to indicate, not a submergence, but an elevation of the country. This opinion is now adopted even by those geologists who, when the facts were not so well understood, favored the theory of submergence [Lyell's "Elements of Geology," p. 142; "Antiquity of Man," p. 301].

But the limits of this article will not allow further details. Enough has been said to prove that, in the opinion of the best geologists, the Glacial epoch was not characterized by a general submergence of the continents. On page 106 of "Credo," there are a number of quotations to prove "that the whole earth, at one time or another, has been under water." This, of course, no geologist denies; but that the whole earth was under water in the Glacial epoch, every geologist denies. The reader will notice that the quotations referred to leave the time entirely indefinite.

The second notion, included in the conception of chaos, is a general destruction of life, animal and vegetable, terrestrial and marine, so as to require a new creation. The accumulations of gravel and boulders, formed by glaciers, are, as might be expected, nearly destitute of fossils; but the strata deposited along the coasts, or over the lowlands, during the period of subsidence, contain shells of recent species. Indeed, these shells are the very means by which the depth of the submergence is determined [see previous references]. The principal evidence that there was no general destruction of life in the Glacial epoch, is the fact that multitudes of the same species can be proved to have existed before and after that epoch. Of the species of shells found in the most recent English Tertiary formations, 89 per cent. are living in the present seas [Lyell's "Elements of Geology," p. 196]. The fossils of the "Crozier Forest Bed," and the superjacent fluvi-marine strata [see



Lyell's "Elements of Geology," p. 160; "Antiquity of Man," p. 212], are of special interest, in this connection, as being an example of the most recent pre-glacial formations. They contain numerous species of plants, mollusks, insects, and mammals. All the plants, mollusks, and insects, and nearly half of the mammals, are of living species; and several of the mammals, now extinct, are proved to have existed since the Glacial epoch. It cannot be said that these species had become extinct, and been recreated; for it is an acknowledged principle in geology that "extinct species never return" ["Credo," p. 100. We are happy to be able to quote one correct statement from this book]. We cannot better close this part of the argument than with the following quotation from Lyell ["Elements of Geology," p. 167]: "It appears clear, however, from what we know of the Pliocene and post-Tertiary fossils of Europe,—and I believe that the same will hold true in North America,—that nearly all, if not all, the species of testacea, and most of the mammals which existed prior to the Glacial epoch, survived that era. The fact is important as refuting the hypothesis, for which some have contended, that the cold of the Glacial period was so intense and universal as to annihilate all living creatures throughout the globe."

And now we come to the darkness; but that need not long detain us. Of course there was no mantle of thick darkness over the earth at a period when mammals and flowering plants were flourishing. The higher forms of life are born of the subaerial. But, as a trivial recreation after grave and dry studies, we may pause to notice some of "Credo's" dark sayings. On page 105, we are told that "frozen vapors shut out the light of the sun;" but, by the time the author reaches page 111, the frozen vapors become transformed in his imagination into a "gaseous medium which had been produced, perhaps, by plutonic action." Our readers, who are not posted on ancient mythology and modern geology, may be interested to know that "plutonic" means igneous; and may be as much puzzled as we are to understand how "frozen vapors" can coexist with extraordinary developments of heat. In the same sentence in which the frozen vapors fall chillingly upon us, we read of an ocean at once "surging" and "coagulated." Gazing in frenzied fancy upon the surging waters of a coagulated ocean, beneath an atmosphere of vapors frozen by plutonic action, we do not wonder that the author exclaims: "How far, infinitely far, does the history of earth, in its astonishing surprises, transcend all the poetry and romance of mortals!" Descending from this majestic flight, he coolly informs us that he was speaking of the Drift period,—a necessary bit of information, as in the case of those famous pictures which required the label,—"This is a horse." Verily the Glacial period is a chaos in "Credo's" description, if not in fact.

But admitting that the disturbances of the Glacial epoch were so violent as to deserve the name of chaos, we affirm that they were confined to particular localities, and did not affect the region in which we must suppose man to have been created. As we have already stated, the post-tertiary oscillations of level, with the attendant climatic changes, belong exclusively to high latitudes. In North America the southern limit of the characteristic glacial deposits is near the parallel of 30°. In Europe these deposits are observed only north of 50°. They are wanting in the warmer and equatorial regions, and reappear south of the 40th and 50th parallels in the southern hemisphere [Dana's "Manual of Geology," pp. 536, 540; Lyell's "Elements of Geology," p. 136]. In lower latitudes, glacial phenomena are confined to high mountain regions, as the Alps, the Pyrenees, the Himalayas, the Andes, the Organ Mountains of Brazil, etc. We know of no evidence that the plains of the Euphrates have ever been scratched by iceberg or glacier.

Lastly, we affirm that the Glacial epoch, in those countries where its phenomena have been most thoroughly studied, preceded by many thousands of years the commencement of Mosaic Chronology. Whether it was precisely simultaneous in different countries, cannot be determined as yet by geologists.

Prof. Townsend is disposed to insist that it was so, and we are perfectly willing to admit it. According to "Credo," the erosion of the Niagara gorge has occupied not less than thirty-six thousand years [p. 108]. Desor makes the time considerably greater, but "Credo's" estimate is sufficient for our present purpose. Now this gorge cuts through beds of the Champlain epoch, and the whole amount of erosion has therefore been accomplished since the commencement of the Terrace epoch [Dana's "Manual of Geology," p. 590]. This immense period of thirty-six thousand years is therefore but a fraction of the time which has passed since the Glacial epoch in North America. Lyell takes the same view as Dana of the relative antiquity of the Niagara gorge and the Glacial epoch ["Elements of Geology," p. 167]. Yet the author of "Credo," with a coolness which is perfectly astounding, declares, "Neither will Lyell, nor any other geologist, deny the statement, that the world has not been above the waters of that period for much, if any more than six thousand years." [p. 110]. On the contrary, speaking only of a part of post-glacial time, Lyell says, "The length of the historical epoch, even if assumed to be 3,000 or 4,000 years, does not furnish us any appreciable measure for calculating the number of centuries." ["Elements of Geology," p. 131].

After what has been said, it is scarcely necessary to give a direct answer to the fourth and fifth questions of the catechism. "Does Prof. Rice deny that the creations of existing flora and fauna, so far as claimed by 'Credo,' could not [sic] have been created in six literal days? And will he give us the exact scientific reasons showing that they were not?" Exactly what "Credo" claims we do not pretend to know, since the author seldom speaks with scientific precision. We believe, however, that he claims that nearly all, if not all, the species of the present fauna were created in six days after the close of the Glacial epoch, since he speaks of the "possible exception of a few survivors of the drift" [p. 113]. As already stated, the "exact scientific reason" showing that this was not the case, is that the remains of a great part of the present fauna are found in older formations. According to Lyell, the introduction of the present fauna commenced in the Eocene, or oldest division of the Tertiary,—perhaps even in the Chalk ["Elements of Geology," pp. 187, 283, 318]. All geologists agree that there were recent species in the Miocene, or middle Tertiary [Dana's "Manual of Geology," p. 506]. In the older Pliocene about half, and in the newest Pliocene nine tenths of the species were recent [Dana's "Manual," p. 524].

Thus the theory of "Credo" breaks down at every point where it can be tested. It reconciles the Bible not with the facts of science, but with the fictions of its author's imagination.

## Our Book Table.

### EDUCATIONAL.

A GERMAN COURSE. Adapted to Use in Colleges, High Schools, and Academies, by Geo. F. Comfort, A. M., Professor of Modern Languages in Allegheny College. Harper Bros. This is the third volume we have noticed in two weeks prepared by a Methodist scholar. Who says they are not concerned for education? Harrington, Winchell, and Comfort, all handle very diverse themes, each in a very competent manner, and all are printed by a Methodist house. Prof. Comfort is admirably qualified for his work. His studies at home and abroad have been on this theme; his talent for this service is unusual, and his book will be found just the thing for that great and growing class who seek to know the original tongue of the Saxon race. It should go into every school that is engaged in this study.

MORAL, INTELLECTUAL, AND PHYSICAL CULTURE, or the Philosophy of True Living, by Prof. F. G. Welch. New York: Wood & Holbrook. Prof. Welch is teacher of the Gymnasium at Yale, and other colleges, and so far as physical culture goes, is able to talk wisely. His work shows he knows something of the other departments also. He gives full directions as to the lighter and also the greater gymnastics; is apt and wise on food and training; denounces all drinking of intoxicating spirits, even as a medicine, in truthful vigor. "How by any possibility," he says, "a man can drink that which intoxicates, sell it, take it even as a medicine, or how any physician can order it, in the light of what we daily see, hear, and read, is to me one of the greatest of mysteries." His portrait of this evil is fearful, yet far short of the truth. He also opposes the drinking of tea and coffee, approves of cocoa, or warm water, milk, and sugar. His thoughts on religion are without any Christ. Not a reference is made to Him in his creed; making the work of a very queer mixture of clay and brass. It is worth reading, and where it is true, worth practicing.

The best book, by far, ever prepared for young ladies, is PRINCIPLES OF DOMESTIC SCIENCE, as applied to the pleasures and duties of home, by Catherine E. Beecher and Harriet Beecher Stowe. New York: J. B. Ford & Co. Boston: H. A. Brown & Co. It tells the young woman what she ought to know in that most important and most neglected study,—"Home." Whatever duties she may have abroad,—and she has many,—if she should go to the church, the concert, the lecture, and the polls,—she must still find her throne at home. This tells her all about that life; how to make a rag-bag, and how to make a house. It should be read by every housekeeper. It will improve the most famous of this school. It will be, and ought to be, a great success.

RIVERS AND LAKES OF SCRIPTURE, by Rev. W. K. Tweedie. Hitchcock & Walden. This is a brief and full description of the sacred waters. It will be found of value to every lover of the Bible. The Jordan, Gennesaret, El Rogel, every place of the breaking forth, flowing, and resting of streams, is described, way out to the Tigris and Euphrates. It is a useful little work.

### SABBATH-SCHOOLS.

THE TEACHER'S MANUAL, two vols., and LIFE OF CHRIST, two vols. (M. W. Dodd), is a new series of Sunday-school textbooks on the most fertile of themes. They give the text, and questions, and notes, more or less ample. As a variety in the endless series, they are worthy of consideration by teachers. THE SMALLER AND THE LARGER CATECHISM, by William Nast (Hitchcock & Walden), puts our catechism in two little volumes. They are good text-books, with Scripture proofs annexed to each question and answer. Parents will find them valuable helps in indoctrinating their children, and pastors the youth of their church. We cannot have too many such helps. THE GOLDEN PRIMER. Presbyterian Publication Society. This is a good idea, sowing the seed early. It has pretty pictures and stories, illustrative of sin and salvation. Buy it for your four-year olds.

### CHILDREN'S BOOKS.

FARMER BURT'S SEED, THE HOSPITAL BOY, and LITTLE JACKIE (J. P. Skelly) are of the bright and taking sort of stories this house serves up. All point a moral, and have lots of good advice hidden in their pretty pages.

### MUSIC.

THE MOUNT ZION COLLECTION, by Theodore E. Perkins. Published by A. S. Barnes & Co. New York. Another collection of Church music in the popular style, as good, and no better, than many others. It will, no doubt, meet with good sale, because, as the preface states, "the music is mostly new." By that is to be understood that the tunes are not exactly like those of the same metres in other books, but we very much doubt if there is a new musical idea in the whole volume. If a piece of music should be found, in which the writer has departed from the ordinary style, either in rhythm or harmony, it is, after a few trials, by a majority of choirs condemned as "old," and henceforth passed over. Would that we could induce our musical readers to dig deeper in this mine. If a piece appears not perfectly plain at first, study it, and you will frequently find beauties revealing themselves which will amply repay you for the search. It is not the singing of the milk-and-water stuff of the day that will make us a musical people, but the study of sterling music, written by men of ideas, who knew how to express them. The influence of such music is elevating and ennobling, and the Church suffers for the lack of it.

There is one feature in this work which we can recommend heartily, and that is, the "Singing-school Department." The author has sat at the feet of, as he justly calls him, the "greatest of American teachers," Dr. Lowell Mason, and, as a consequence, his elementary portion is full and clear, and the singing-school exercises progressive and melodious. A cantata, entitled "The Excursion," designed as a recreation for singing-schools, conventions, etc., appears to be well adapted to its purpose.

NOTES OF JOY, by Mrs. Joseph F. Knapp (W. C. Palmer), is a collection of sacred music for the Sabbath-school and the social meeting. It is commended by Bishop Simpson, who, if he can sing as well as he can preach, is an excellent judge. Most of the tunes and words are new, and one will find in it something that will add flame to the service of praise.

### POETRY.

A TALK OF ETERNITY, and other Poems, by Gerald Massey. Fields, Osgood, & Co. Gerald Massey has proved himself a genu-

ine poet by his previous minor poems. Many of them have the rare gift of imagination all compact, of tenderness, thought, and fancy. The longer poem will not help their fame. It is a story of a man who murdered his betrothed and her child, because she chose to claim her marital rights in the presence of a rich rival he was about to marry. The man's ghost visits him in horrible guise, and tells him all sorts of stories about the future life. It is one of those fantasies, now so common and so foolish, by which the enemy seeks to draw souls away from the solemn truth as it is in Christ. This miserable wretch prophesies the ultimate restoration of all souls, though he makes no reference to their being restored to Christ, or to holiness. They only get out of jail; they don't get into the Church. The ghost itself seems content if the poor babe's bones can be buried, which the dreamer, in awaking, finds and intrus. In this farago of nonsensical theology are scattered not a few scraps of real poetry. As the Spiritist mouthers of verse are so ineffectually insane, it is fortunate that Massey comes to their relief with real talent. His verses flow prettily, and, at times, soar on strong wing into realms of real thought, e. g.:

"Our little sphere of life is darkly rimmed,  
In the wide universe of Being brimmed,  
With life, perhaps, inimical to us,  
Nor could we live, if all were luminous;  
But it is certain we have lost the night  
They had, of old, in watches of the night,  
Who heard the voices, saw the shapes that stood  
Before them, in God's own similitude."

Not a bad figure is this, though very ghostly:—

"I must believe in ghosts, lying awake  
With them o' nights, when flesh will purple and quake,  
And lustily one pulls the Bell of Prayer  
From the thick snow of spirits to clear the air."

Very pretty this conceit which follows:—

"No marvel that the Birds salute the Dawn,  
For all the dangers of the dark withdrawn;  
Break into singing with the first free breath,  
That they have swam the dim, vast sea of death,  
And hymn the resurrection of the light,  
In praise of Him who kept them through the night,  
And cared for His least little feathered things,  
Unaccompanied with the safety of His wings;  
While those, that cannot warble, twittering tell  
Of darkness passed once more, and all is well."

He believes in hell, for all but eternity. Here is a good motto for a temperance meeting:—

"The Devil's den  
Is palace-fronted now—all gilt and glass—  
Illuminating nightly all who pass  
By the broad way to hell, with gin and gas."

But he properly declares, as an offset to this picture:—

"This world is not the Devil's merry-go-round,  
The angels of the Lord are ever found  
Encamped about the soul that looks to Him."

Good metaphysics in poetry is this:—

"Soul's no mere shadow that gross substance throws;  
Our passions are no' pagantry shows,  
Exhaled from matter: like the cloud from cape,  
They are the life of a lasting final shape.  
This scheme of things, with all the sights you see,  
Are only pictures of the things that be.  
What you call Matter is but as the sheath,  
Shaped, even as bubbles are, by spirit-breath.  
The mountains are but firmer clouds of earth,  
Still changing to the breath that gave them birth.  
Spirit aye shapeth Matter into view,  
As Music wears the form it passes through.  
Spirit is lord of substance, Matter's sole  
First cause, and forming power, and final goal."

Here is a touch of Spiritualism that has more of truth in it than most of such musings:—

"At times the buried dead within you rise  
To look out on their old world through your eyes;  
They touch you with the waving of their wing,  
Lightly as airs of heaven the Aeolian string.  
At times as comforters above you stoop,  
To lift the burden from you when you droop!  
As parents on their little ones may peep,  
Ere going to rest, they bend to bless your sleep.  
With fruit from our Lord's garden, dear ones come  
To bring ye a foretaste, try to lure you home."

The other poems are often charming in their domestic felicity, and heroic in their martial fervor. "Havoclock's March" rings with the trumpet and the clash of sabres, and the "Carmina Nuptialia" ought to be read every day by the tempted souls who seek to destroy the happiest harbor of earth by pulling away its breakwater, and letting every storm of lust break freely over it. His Spiritism and marriage happiness are not so often or naturally joined together in this land. They are of hostile blood. This is a specimen of the warmth of the passions. He calls it "Arguing on a Circle."

"When first my true Love warmed me with her smile,  
Methought that heaven enfolded me the while;  
When first my true Love to mine arms was given,  
Ah then methought that I entered heaven."

Leaving out his theology, the volume is very worthy of a leisure and a studious hour.

### New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Froude's England.	Appleton & Co.	
Congressional Globe.		
The Bible and the School Fund.	Lee & Shepard.	
Principles of Domestic Science.	J. B. Ford & Co.	Gould & Lincoln.
Stowe.	Carver.	
The Ministry in Galilee, Hanna.		
The Golden Cup, Leslie.	Harpers.	A. Williams.
Under Foot, Clyde.		
The Unkind Word.		
Sketches of Creation, Winchell.	Carlton & Latham.	
Romanism, etc., Mattison.		
Philosophy, Bierbower.		
Golden Hours.	Hitchcock & Poe.	
Good Health.	A. Motes.	
Zell's Popular Encyclopedia.	E. B. Russell.	Crosby & Dainoff.
Blackwood.		J. P. Maga.
Ladies' Repository.		







church hotel. Here the young men from the country and abroad are introduced, and so led away from their fathers' faith.

The Congregationalists he found on Winter Street, in a large library hall, with reading-room attached. They are getting too crowded in their quarters, and are going to build soon.

The Swedenborgians are alive. Thus he describes their rooms and works, if not faith:—

"Their rooms are in Hamilton Place, very accessible, up one flight, four rooms in all, comprising an entire floor, all elegantly and tastefully furnished. In the rear room is the Business Department and Free Library, with denominational tracts for gratuitous distribution, also their publications for sale.

"The gentlemanly manager, in the kindest manner, showed me through the different departments, in one of which was a library case filled with standard reference books; among them, on a shelf by itself, lying on a neatly embroidered cloth, was a copy of the Holy Scriptures, suggestive of the reverence with which these people treat the sacred volume. A spacious cloak-room, wash-room, etc., opened off the large rooms. Many ladies were present, engaged in busily cutting and arranging garments, giving out sewing, etc., etc. The apartments are just such as the managers of the Episcopal Church Reading-room have desired to secure but could never afford. It has remained for one of the smallest sects in the country to demonstrate what can be done. The reason why they can afford it is because they are a unit in doctrine, discipline, and worship, and labor together and contribute liberally to build up and extend their denomination. Each person has a work to do, and seems to enter upon it with a will. The young people hold weekly meetings in the rooms for religious improvement. Lectures upon doctrine are also given there from time to time. One cannot visit this place without learning that the Swedenborgians are full of zeal and enthusiasm for their faith."

But the chief praise is reserved for the Methodists. It somehow feels a sort of motherly, or sisterly, or daughterly relation to us. No doubt we are of kin. Read this, good brethren and sisters:—

"THE METHODISTS—WHAT THEY ARE DOING.—This body has for years past had its head-quarters in the ZION'S HERALD office, Cornhill, but there is soon to be a new order of things. A magnificent granite block has recently been erected by them, on the site of the old Bromfield House, at an expense of three hundred thousand dollars! On the first floor will be the book-store of the denomination. The entire second floor will be used for denominational purposes, and will include office of ZION'S HERALD, Reading-room of the Wesleyan Association, and a social hall capable of holding four hundred persons, for the use of the Methodist ministers, who meet regularly every Monday to talk over matters of mutual interest, and to strengthen each other in the work in which they are engaged."

It adds,—

"Brethren of the Episcopal Church, is all this expenditure of money by our Methodist brethren because they have more wealth than Churchmen? No, they have far less, but they have far greater zeal and enthusiasm for Methodism than Churchmen have for their own Church.

"If our Church had some of the zeal of Jesuitism (without its errors), and more of the fire of Methodism, there would be far less infidelity in this year of grace, and far more true religion in the land."

Will not all our brethren take hold now, and give us that ten thousand new subscribers? We must have them, to make this great enterprise a success. Try, and you'll all do it.

#### [THE CONFERENCE JUBILEE.

¶ The time of the singing of birds, and of Methodist ministers in Conference assembled, come together on the Atlantic slope. From Baltimore round about unto Bangor, this voice of praise arises from the happy birds and happier men. The feelings of the former are known only to themselves and their Maker. Those of the latter are within the experience of men, and can be known and felt, if not described.

¶ No body of men are as happy as the ministry of Christ. The inspiring nature of their vocation, its loftiness of aim and effort, their

"Thoughts commercing with the skies,"

their fortunate social relations, their indifference to many of the temptations that beset their fellow-men, their complete abandonment, as a general law, of all hope or thought of wealth, their looking for and hastening after the inheritance that is above—all these influences, drawn from their profession, make them of a genial and happy temperament. We have rarely seen a Methodist minister, devoted to his calling, who is an unhappy man. If he had got bit with a passion for money, or non-ministerial fame, he might show his disease in a harassed countenance. But if full of his

work, he is full of joy. The vigorous ballad we printed lately, on the circuit preacher, though written by one who knows nothing by experience of the profession, still made the somewhat unsuccessful brother go shouting to his work.

There is in the smallest appointments as much of pleasure and honor as in the largest. The minister of the humblest parish is the honored man of the community. His words take hold on deathless themes and souls, and in his little meeting-house there is the same joy in the Word, as in larger conventicles, often far more. He is an ambassador of the skies, and the sad or happy hearer lifts him up, as he lifts them up, in their mutual worship and meditation.

But the week of joy to our ministers is the Conference. Every brother looks forward to it with pleasure; he passes through it with delight; he turns from it with regret. The happy meeting, the singings and prayings together, even to the dull humdrum of the business routine, are all to him enjoyable. The talks around the table, the conversational loungings in the vestry, and around the "old" or new "church door," the spirited discussions on the floor of the Conference, with their preliminary and postliminary informal colloquies, the Committee meetings and reports, the crowded anniversaries, the prayer-meetings, the Sunday services, from the thrilling love-feast, through the ordinations, to the evening crowd and speeches, up to the tearful last word of the Bishop, and last words and grips at the depot, all is exciting, and even with its sad refractions, enjoyable. Often and often is it said, no men are so happy as ministers. No men are. None so deserve to be. They serve the best of Masters. They own "all creation." "The Lord is the inheritance of the Levites." "Lo, I am with you always," is the promise they feel daily fulfilled. They love their work and their wages. "They that turn many to righteousness shall shine as the stars, forever and ever." They love their journey, and its end. They love the warfare, and the rewards. "If I could live my life over again," said the venerable Hedding, "I would be a Methodist preacher, riding over the circuit as I rode in my youth." So say all of the dying heroes. As soldiers delight in battle, so do these delight to fight for God, and the truth as it is in Christ. They never tire, if they abide in faith and works.

May the sessions now going forward and coming forward, be the happiest and most prosperous the Church has ever known. May every brother rejoice in his calling, the older for the work and honors they have done and won, the younger for their privileges and prospects. Let the most popular rejoice with trembling in their prosperity, remembering such honors fade as fast as the ancient laurel crowns, and as they have ascended far above many of their brethren, so must they also descend into the lowest parts of the work. They should be happy over every position, but not elated. "Be content with such things as ye have," should be every one's motto, remembering the blessed promise, "I will never leave thee nor forsake thee;" so that we may boldly say, "The Lord is my helper, I will not fear what man may do unto me." May these jubilees be the best the Church has ever known, and harmony and happiness be in every heart, and in all our borders, to the honor and glory of our Lord and Saviour, who loved the Church, and gave Himself for it, that He might redeem it unto Himself, and make it His especial glory and joy forever.

#### THE NEW YORK METHODIST CONVENTION.

New England innovates continually, and throughout the country—for her ideas have remarkable centrifugal force. In Church and State she has this providential function. It is particularly obvious in Methodism. New England first gave to the denomination "family sittings," and improved church architecture; first gave it the weekly press; first projected, in it, modern Abolition; first gave it theological schools; gave successful resurrection, through ZION'S HERALD, to the question of Lay Representation, by admitting it to free discussion, when the Philadelphia brethren, who revived it, were excluded from a hearing by every other paper of the Church; and, lately, New England has originated the State Methodist Convention. This last innovation is evidently destined

to become historically important. The example has been repeated here, in the East, and in Connecticut, and recently in New York. It will probably be followed in most of the Northern States, and we believe it will create an epoch of popular interest and public spirit throughout the denomination.

The late New York Convention is said to have been a most "imposing occasion"—more so, some of our exchanges say, than any public assembly of Methodists ever held. It comprised more than five hundred delegates, and a constantly crowded auditory of about two thousand people. It was animated by an enthusiastic, yet remarkably intelligent and cautious spirit. Nothing occurred to seriously divide its councils. A notable financial liberality gave the climax to its proceedings; it raised, apart from all previous subscriptions, upwards of \$200,000 for a central Methodist University, to be located at Syracuse. There were, we are informed, not less than five subscriptions of twenty-five thousand dollars each. Thus far the project has received about half a million in pledges. Its fate may be said to be decided, and interior New York will hereafter concentrate its Methodist educational enterprise at Syracuse. The enthusiasm of the Convention, in its subscriptions to this object, is said to have presented a scene of indescribable interest. The result only indicates the wealth and liberality of our people in that State. Wealth is flowing in upon our families; it must flow out in such beneficence, or it will deluge and drown us. This half million should be but the stepping-stone to a million.

Mr. De Puy's report before the Convention, on the statistics of Methodism, shows that it is, by far, the leading Protestant denomination of the State. According to *The New York Advocate*, there are about 184,000 members of the Methodist Episcopal Church in the Commonwealth, aside from all other branches of Methodism. *The Advocate* gives the aggregate as considerably more than two hundred thousand; this is about twice as many as in all New England. In New York, however, Methodism was, in a sense, indigenous; here it has had to advance, inch by inch, on a prepossessed soil. New York Methodism is far in advance (numerically) of that of Pennsylvania—having about 55,000 members more, about twice as many preachers, and at least a third more churches, and these incomparably better ones. The value of churches, in New York, is given by Mr. De Puy, at \$10,200,595; Mr. Torrence gives that of the Pennsylvania churches at \$6,510,355. New York Methodism is far in advance of any other Protestant Church in the State. *The Advocate's* figures show that the Methodist Episcopal Church, alone, has nearly three times as many members as the Protestant Episcopal Church, nearly twice as many as the Baptists, and about seventy-five thousand more than the Presbyterians. Of ministers (not including local preachers) it has more than twice the number of the Episcopalians; fully twice that of the Baptists, and considerably more than one third more than the Presbyterians. Its churches, ministers, and members, respectively, are largely more numerous than those of the first-named two denominations combined. Methodism is, in fine, a mighty popular moral force in New York. It ought to wield public opinion against the political and official corruption, the rum traffic, and the Papal public school conspiracy of the State. And it wisely planned to do so, in its late Convention. It resolved to sustain the common school system against all odds; to insist on the cessation of sectarian appropriations of the school fund; to contend for the freedom of the Bible in the schools; to maintain the Temperance reform; to oppose official corruption, etc. It signed a memorial to the Legislature on the school question; sent its report on all these matters to that body, now in session at Albany, and appointed a Standing Committee to promote these views, by calling new conventions, and by treating with other denominations for cooperative action.

New York has done well, then, to copy the example of New England, in holding Methodist conventions. This harmonious and energetic co-action of her laity and clergy will give her a new self-consciousness—a consciousness of her hitherto unthought of power, and of her responsibility for the public morals and general welfare; of her own intellectual and financial ability to do whatever the times devolve upon her to do.



*The Christian Advocate*, speaking of a rumor that has gotten abroad as to the connection of the Book Room troubles with the question of Lay Delegation, justly says:—

"We have no notion that Dr. Lanahan had any thought of the Lay Delegation question during all the earlier stages of his proceedings respecting the Book Concern; and if he has since sought in any way to connect the two together, it has been rather to obtain help for himself than to help on Lay Delegation. So, too, of the Book Committee. That question, we have cause to believe, did not enter into the thoughts of its members during their investigations. They are, we think, as to their personal relations, about half and half on each side of the Lay Delegation question; but we doubt whether that matter influenced any one of the Committee in his official actions. The subject was scarcely alluded to during their protracted sessions, and, in the final division, both parties were represented in both the majority and minority of the Committee."

This is undoubtedly true. Whatever attempts have been locally made on either side to unite these two matters,—and it is possible attempts may have been made on both sides,—the parties concerned in the controversy at the Book House, have never connected that matter with this question. It has no possible connection. The chairman of the minority opposed Lay Representation in the General Conference, the chairman of the committee favored it. We regret any attempt to bring these questions together. Each stands on its own merits.

In our remarks last week as to the action of the committee on the two reports, we stated that when the vote was passed to accept and seal up the minority report, it was snatched from the table. We learn that this was not quite the fact. The committee had rejected it, and it had been taken up, on this rejection, by the chairman who offered it, and put in his pocket; sometime afterward, after considerable debate, it was voted to reconsider the vote and receive it, for the purpose, as the vote expressed it, of sealing it up until the next General Conference. Then the brother who held it refused to surrender it. There was no seizure, but simply a declination to give up the document for that purpose.

*The San Francisco Advocate*, speaking of the Eastern vote on Lay Delegation, says:—

"The New York *Advocate* predicts the failure of the measure. We have not unlimited confidence in the editor's ken. We cannot believe that the ministers will consent to assume the responsibility of arraying themselves against the laymen."

The vote of the New England laity in 1862 and 1868, was each time in favor of their rights in the General Conference; the first time two to one, the last time three to one. Will any brother in the ministry vote that they shall not have what they ask for, when their own representatives themselves submitted the question?

**HOME SAVINGS BANK, BOSTON.**—We call the attention of our readers to an advertisement of the Home Savings Bank, located in the new Masonic Temple, corner of Tremont and Boylston streets. The location of this bank, we think, is the best of any bank of the kind in Boston. As it is accessible by horse cars from all points in and around Boston, we think it offers inducements to depositors over some of the other savings banks. Six per cent. interest is guaranteed, and all dividends, as soon as declared, are added to the principal of the depositor, and receive interest like an original deposit.

All money is put upon interest the first day of every month. The men connected with this bank are men of high standing, and many of them have much experience in banking business. When we see the names of such men as A. I. Benyan, D. E. Poland, Peter Butler, Benjamin E. Stevens, Horace H. White, cashier of the Broadway National Bank, and some twenty-five others, all thorough business men, we feel that it is as safe as the safest. We understand from reliable authority that when the bank had been open twenty-five days, it had received deposits to the amount of one hundred and twelve thousand dollars, a success never before, to our knowledge, reached by any bank of the kind in this vicinity, which we consider sure proof of the confidence the community have in the gentlemen who have in charge its management.

#### NOTES.

A brother in Ohio, seeing accounts of the destitute condition of our work in New England, writes to inquire as to the vacancies. There is good deal less of vacancies than is reported: but some Conferences are full. If any wish work in any of our Conferences, they should apply to the Presiding Elders whose names and address they will find in the general minutes.

How dangerous logic is, was shown lately in an English audience. A Tory minister was trying to prove that his party was right because it was in a minority. He exclaimed: "Paul was in a minority, but who was right? Peter was in a minority, but who was right? Christ was in a minority, but who was right?" Whereupon some one in the gallery shouted,—"Judas Iscariot was in a minority, but who was right?" The lecturer was laughable. The lecturer was struck dumb, and for some minutes could not utter a word, and the audience roared. Logic is logic. No formula fits every case.

A good prayer for every day is this ancient supplication, found in the "Prymer of Salisbury," printed 1581.

"God be in my Rede,  
And in mine Understandings,  
God be in my Eyes,  
And in my Lookings,  
God be in my mouth,  
And in my Speechings,  
God be in my Herte,  
And in my Thynkings,  
God be in myn Hand,  
And at my Departyng."

It was a good word of Dr. Wayland's, that a man's character will care for his reputation, and he need not fear the malicious attacks of his enemies. It is never well for a man publicly to vindicate himself from charges which the whole tenor of his life contradicts.

A woman complains, through *The Tribune*, that the members of the House purposely insult the ladies in the galleries. She says:—

"The House is getting to be a perilous place for women who are at all delicate to visit—the atmosphere is too impure."

That iniquity will not be cured until women can call these men to order from their seats on the floor.

The Providence Railroad is building a third track to Hyde Park, and will run half-hourly trains. If it puts the fares at five cents for every place on the road, it will do a great business, and compel all our other roads to go and do likewise.

The Evangelical Alliance Meeting opened its services at Park Street by singing—

"Blest be the tie that binds," etc.  
Wesley would rejoice to know that his hymn, written for a few poor, persecuted Christians, was thus adopted by all the churches of Christ.

Worcester District is full of enterprise. Five churches are in process of erection in that territory; three in Worcester, one in Ashburnham, and one in Winchendon. These are all fine edifices, and two of them especially costly. The heart of the Commonwealth will beat the head, if it does not wake up, though that is far from being asleep.

Love is said to be madness in the brain. The following, from a lunatic in the Utica Asylum, on that theme, shows he was in the true lover's condition, clean daff:—

"Gayly the tiger cat tuned his guitar,  
Serenading the magpie with feathers and tar;  
Sweetly he swooned at her, sourly he sighed:  
'Lady-bird, lady-bird, wilt be my bride?'  
She for the elephant sadly had pined,  
Ate but an ox, and then roared she hadn't dined;  
Carried up a photograph close to her heart,  
Wrapped up in lobsters, bank-notes, and plum tart.  
At midnight the rivals met in the whale,  
And fought by the light of the grasshopper's tail;  
The elephant stood on his trunk to take breath,  
And the tiger-cat coolly hurged him to death.  
Then with a cabbage-stalk boldly he wrote:  
'Come, love, and tread on the tail of my coat;  
See thy own crocodile a-whistling for thee.'  
He growled—gave a gurgle—a cold corpse was he."

A burly Britisher hearing Yankee Doodle played, said, "That's the tune the old cow died of." "No," replied a Yankee, pertly, "that's the tune the old Bull died of."

#### PERSONAL.

The funeral of Dr. McClintock was attended at Madison, Tuesday morning, and at St. Paul's Church Tuesday noon. Bishops James and Simpson, and Drs. Durbin, Curry, and Stevens, conducted the services. He was buried at Greenwood. He was unconscious during all his sickness, from Tuesday to Friday, except a moment, when, coming to reason, he said to Dr. Foster, "Whatever may be the event, all is right."

Mrs. Phoebe Palmer writes an appeal in behalf of the well-known converted Romanist. She writes from Montreal:—

"Doubtless you have heard of Father Chiniquy, the converted Catholic priest. If you see the Canada papers, particularly those published in these regions, you may have observed that much has been appreciatively said of Chiniquy's lectures.

"His lectures in this city have not only been received with great eclat by the Protestant public, but by his courteous, Christian spirit, and able, unctuous presentations of truth, he has won upon the Romish community, so that during his few days' lectures here recently, between one and two hundred persons have decided to leave the Church of Rome, and unite with the Protestants.

"It seems to us that the Great Head of the Church has raised him up as a man for the times, to enlighten his own people, and arouse Protestants in these days of peril. Does not the Protestant world need another Luther? So we have thought. And my object in writing just now is, to ask that you will take into consideration the expediency of introducing Father Chiniquy as a lecturer in the United States. Through the large influence of your paper, you can, of course, do much. In the Canadas he needs no introduction. He was long a popular priest here in Montreal.

"I have no personal acquaintance with Chiniquy, but being much interested with what I had heard of him, a correspondence was commenced two or three months since, and the more we learn of him, the more are we settled in our convictions, that he is an instrumentally raised up for these perilous times."

We hope he will be employed all over this country.

Rev. C. D. Hills of Trinity Church, Springfield, has gone to Florida for his health. He hopes to be able to take work the next year.

REV. L. J. HALL.—The following resolution was passed at a recent session of the Board of Stewards and Leaders of the Saratoga Street M. E. Society, East Boston:—

Whereas, The Rev. L. J. Hall, having been our pastor for the last three years, and his term of service being about to close, and as our intercourse for that period has been so agreeable and profitable, therefore,—

Resolved, by the Board of Stewards and Leaders of the Saratoga Street M. E. Society, That we tender to Bro. Hall our best wishes, and our confidence in his ability and talents as a Christian minister, satisfied as we are, that he has spent his time and means liberally in the cause of our Master; that we have enjoyed his ministrations and services in building up that cause, and as those services have been so generally acceptable, both to the Church and the congregation (our members having been increased and our union undisturbed); we feel it to be a privilege as well as a duty, as members of this Church, to place a statement of these feelings upon our records.

The following resolutions were adopted by the Boston Preachers' Methodist Meeting, on the death of the Rev. Dr. McClintock:—

1. We have heard, with the deepest regret, of the death of our distinguished brother, the Rev. Dr. McClintock. Few of our ministers have obtained so eminent or so deserved a position. His genial manners, his ample learning, his rare wisdom in council and force in debate, his attractions in the pulpit, the simplicity and strength of his faith, all conspired to make him alike beloved and capable. He joined the frankness of childhood to the vigor of the loftiest manhood. His services to our country abroad during the war, were among the most valuable rendered by any citizen. His contributions to Church and general literature were of the best order of learn-

ing. His successful prosecution of ministerial and collegiate education evinced extraordinary abilities. He has won by those services a high and enduring place in the annals of the country and the Church.

May his family be supported in this calamitous hour by the Holy Comforter. May his students and associates catch the rare qualities of culture, kindness, firmness in doctrine and catholicity in spirit, in which he so strikingly copied his adored and beloved Lord and Master in grace and truth. May his brethren, in the ministry, emulate his best gifts, and with the Church follow him in those beautiful traits of character in which he followed Christ, so that, uplifted by his life and his death, all may become more and more fitted for that glorious fellowship of the saints, into which he has been, through grace divine, we humbly trust, abundantly admitted.

2. That a copy of the resolve be sent to his family, Seminary, and our journals in Boston and New York.

### The Methodist Church.

#### MASSACHUSETTS.

**WORCESTER.—PARK STREET CHURCH.**—Work will be resumed on the new building in April, and it will be pushed forward vigorously. The contractors are Rawson & Bros., Boston, carpenters, and Alvin Burgess & Co., Worcester, masons. Our indefatigable brother, Rev. C. N. Smith, is proving himself to be a workman that need not be ashamed in connection with this great and responsible undertaking. Mr. William Esty, who did more than any other man in Boston in keeping the daily press posted in the doings of Methodists, furnishes the *Worcester Gazette* (with which paper he is now connected), an interesting sketch of the new church, and also in the same connection, a brief history of the Society, the first M. E. Church of Worcester, from which we learn that the first class was formed in that city in 1830, and the first house erected and dedicated in 1837, which was burned in 1844. The present edifice was erected in 1845, and cost \$10,000. The new church will cost some \$100,000.

The Church in Barnstable intends to build a new edifice at a cost of ten thousand dollars. All "Capers" should give them help.

The South Boston Church sold their late edifice to the Freewill Baptists for \$10,000.

Few improvements are nicer than that of the Saugus Church. They have a fine entrance to the vestry, which they have enlarged. The Society is flourishing under the popular labors of Rev. Mr. Wagner.

Rev. Mr. Wood, of Cambridge, lately baptized some gipsy children. Their parents brought them to the church.

#### MAINE.

An encouraging religious interest is reported in the little Church at Auburn, under the pastoral charge of Rev. D. B. Randall, where special services have been held for some weeks past. May it prove the precursor of a sweeping work of grace.

Rev. E. Martin, of Park Street M. E. Church, Lewiston, is suffering from lung difficulties to such an extent as to prevent him from preaching. It is feared that he may be laid aside from the active labors of the ministry for some time. Bro. Martin is one of the most earnest and successful pastors in Maine, and his superannuation would be a calamity to the Church. Many fervent prayers will be offered for his restoration to health.

A very pleasant affair came off at Oxford village on Friday evening. Hon. John J. Perry, ex-M. C., has been for many years Superintendent of the Sabbath-school connected with the Methodist Church in that place, and foremost in every good work in connection with the Church, as well. On the evening in question, an oyster supper was to be given in the vestry by the society, the proceeds thereof to be devoted to recarpentering the church. A goodly number had gathered to partake of it, when one of the members of the congregation remarked, in calling the meeting to order, that a little preliminary business must be done, and moved the election of a chairman. A chairman was chosen, who having taken the chair, called up Gen. Perry and introduced him to the pastor, Rev. S. Paine, who presented him a magnificent silver service, appropriately engraved, accompanying the presentation with a very felicitous and appropriate speech. Gen. P. was completely surprised and much affected, but collecting himself, replied in a very effective speech, thanking the donors for their beautiful gift in fitting terms. Few gifts of the kind have been better deserved.

The friends of Rev. J. O. Thompson at North Monmouth, gave him a donation party in that village, at the house of Seth Fogg, esq., who had kindly opened his doors for the purpose on Thursday evening, February 24. After a pleasant evening, and a capital supper provided by the Ladies' Circle, the party separated, leaving the pastor richer by a little more than twenty dollars. This, added to the donation visit at Monmouth Centre, makes the whole amount given about \$84.

The Temperance question seems to be exciting more and more interest. The Joint Select Committee on the Liquor Law, in the Maine Legislature, have reported some amendments or additions to the present law, which can hardly fail to increase its efficiency. The substance of these additions is given herewith:—

1st. One person may make a complaint instead of three, as now provided.

2d. Liquors may be detained, until a warrant can be procured for their seizure.

3d. Forfeited liquors shall be destroyed.

4th. A penalty of not more than \$50 nor less than \$20, may be recovered by indictment against any municipal officer who



shall neglect to commence prosecutions after being notified in writing of violations of the law, and furnished with the name of witnesses, by two competent persons.

5th. Severe penalties are imposed on town agents for selling confiscated liquors, mixing liquors, or purchasing of any other than the State Agent.

6th. County Attorneys are required to have persons convicted of violating the liquor law sentenced at the same term, unless the judge, for good reason, shall defer the same for one term.

They are likely to become part of the law.

The bill abolishing capital punishment, rejected in the House, has passed the Senate, but it is thought will again be rejected in the House. It is asserted that it would be vetoed by the Governor if it reached him.

WEST BALDWIN. — Rev. J. H. Griffin writes: "God is revivifying His work gloriously in West Baldwin."

"For months the spirit of the Master has been brooding over the place, a few have been watching, waiting, praying, and believing. What God has promised He will fulfill. A number have been converted and others are saying, 'What shall I do to be saved.' Last Saturday evening seven united with the class on probation."

EASTPORT. — You have not forgotten the Camp-meeting at East Machias, where the brethren from the N. E. Conference came to lend a helping hand, and did it so faithfully.

Well, at that camp-meeting, the stream began to flow afresh, and has been running this way ever since. Thirty have been added to our list of probationers, and we have good reason to believe others are interested. We are now beginning a series of extra meetings, in hopes, with the help that never fails, to do something before the Conference year closes. I am glad to find Dr. Eddy's kindly criticism of "Credo" in THE HERALD of last week. I firmly believe God's blessing will go with that book, and make it a messenger of light to many a one now in the dark gloom of infidelity. We are delighted with THE HERALD; that pleased us from the very first of our acquaintance with it. Somehow the food we get from its pages seems better and better every week, in fact it suits; well, we are quite willing to ignore State Rights just now, and do without a Methodist paper in Maine.

BUCKSPORT DISTRICT. — Orrington has long been a Methodist town. We have three churches there. Last year the Church at the "Front" was put in excellent condition. Our friends at the "Centre," with their enterprising pastor, Rev. L. L. Hanson, felt it was necessary to beautify the place of their sanctuary. The church has been thoroughly revolutionized, repaired, and is now one of our most pleasant places in which to worship God. The expense has been about sixteen hundred dollars. It was reopened Jan. 27, 1870, with very appropriate and interesting services. Rev. C. F. Allen, of Bangor, preached from the words, "Behold, a greater than Solomon is here" — Christ in His church. The house was crowded, and the sermon very satisfactory to all present. Two of the pastor's children were consecrated to God by baptism. Several clergymen were present. At the close, Phillips's Congregational Chorus was sung with very fine effect. It was a good day with our friends in that charge. The good character of the town is a compliment to Methodist doctrines and discipline. Happy will be the men who may occupy these pulpits.

An item was written from the Maine Conference for THE HERALD, in reference to a reunion of the two Conferences, which is going the rounds of the secular papers. It looks like a waste of ink and paper. There is no unkind feeling toward our mother, the Maine Conference, but it might be difficult to go back to one Conference. We did not then approve of the sprightly daughter marrying another, and leaving the paternal roof and maternal care, but such things will happen, even against fatherly advice. The East Maine Conference embraces three fifths the area of the State; and, when the projected railroads shall have been built, it will be a splendid field for an Annual Conference. Aroostook alone is five times as large as Rhode Island, or two thirds as large as New Hampshire. "No pent up Utica contracts our powers." Others can have all the rest of New England for a Conference.

#### NEW HAMPSHIRE GLEANINGS.

The woolen factory of Messrs. Austin and Taylor at North Salem, was destroyed by fire on the morning of February 25th. Their loss was one hundred and twenty-five thousand dollars; the insurance covers some seventy thousand. The proprietors are regular attendants upon Methodist preaching, and liberal supporters of the Church. The Methodist society in this village, under the care of Rev. J. A. Steele, has been enjoying a good degree of success, but it is feared that the disaster to these manufacturers and a large class of operatives in the village, will materially affect the financial condition of the charge.

The Prohibition Herald comes out from Tilton, New Hampshire, according to promise, one issue having been furnished before the election. It is a weekly, not quite so large as the Boston Daily News. It strikes high in its first note, — on the banishment of intoxicants from the household, — and sings along, until on one key higher it rings out the sentence, that the new Temperance political party will be one theme of its weekly song.

That's the doctrine for a future day in New Hampshire. We are coming to it as we are to the millennium — surely, we trust, and safely. Massachusetts is already there. Her people have grown weary and sick of the battle below this idea, but now they are up to it. Our people are just engaging in the

first battle with a worthy zeal. There is a better and safer way up to the goal in New Hampshire, than by taking a single step. "Gently lead us," is a doctrine of grace. But the new Herald evidently believes that the kingdom suffers violence, and the violent take it by force. It is a difference of opinion, as to when is the best time to call the people up to this now highest idea — whether we will go through the preparatory department and then graduate, or whether we will try to graduate without preparation. Notwithstanding this difference of opinion on this lone point, we believe there is a place for a Temperance paper in this State. Our cause has suffered for want of it in unnumbered ways, and we presume that all Temperance people have felt it keenly. We would not think of saying that this is not the paper, for we like its boldness and clear grit. But it is hazardous to commence the publishing of a paper at this day, unless there is a strong money basis. This is more certainly true of a paper so intensely radical as this one is, on the new party question. This will be a bar to its free circulation, and the only one we can see. It has talent, enterprise, and force; a milder tone on the radical point, would make it a stronger weapon, it would reach farther, arouse less prejudice, and win more trophies of victory.

With all our criticisms we welcome it to the arena for the fight. Though its weapons are not all we should choose, yet some work with artillery, some fine muskets, and some ride horses; all are needed, all do service, and all together push the cause to victory.

#### RHODE ISLAND.

NEWPORT. — Newport still is, and must ever be, one of the lovely and attractive spots of New England. This, not only as a place to visit, but to dwell in and call home. It is often considered behind other cities in moral reform and religious progress, yet we think, the closer the scanning and comparison, the less apparent is the difference. If it was not for that corrupting influence of many fast livers who come to the place for pleasure, it would be equal with the best rivals.

The place is still cursed with rum and its train of awful evils; yet the spirit of reform lives and works for humanity. Several Temperance organizations exist here, some of them being in active service. On Wednesday, February 23d, a County Temperance Convention was held at the Academy of Music under the auspices of the Rhode Island Temperance Union. Rev. Messrs. Conant, State Agent, Cooper, of Trinity M. E. Church, Providence, and Thompson, of Massachusetts, were our principal speakers from abroad, while some of our clergy and citizens filled up the list. The Hutchinsons were our singers, adding greatly to the interest and effect of a great and enthusiastic meeting. It was judged that about one twelfth of the citizens able to come were present — audience room, platform, ante-rooms, and vestibule were crowded, while many were unable to gain admission. It exceeded all expectation in attendance and effect, and another is expected to come off before long.

There has been no special religious interest during the winter in any of the churches, but conversions have taken place in many of them. There is also an improvement in the state of some of the churches, and an increasing attendance on religious services.

At the last Quarterly Conference of the Marlboro' Street Church it was voted unanimously to invite the Providence Conference to hold its session for 1871 with them. It having been fifteen years since said Conference convened in this place, it is presumed that it will be their pleasure to accept the invitation.

It has been thought by some, if Methodism had a splendid church here, that visitors would bestow an extensive patronage, by way of attendance at least. Observation satisfies our scribe that the great majority of our visitors would prefer another style of religion, if indeed they love any affecting the heart and life. Our mission is Scriptural Holiness.

Our two houses of worship are good enough, — one being nearly new and the other in the best of repair, — until the heathen are permitted to hear the glorious gospel we so highly prize. If the people will not come for the gospel here preached, it is feared they would prefer a religion which allows the sensuous dance, the wine-cup, and the theatre. May Methodism never lose her original spirit, nor Methodists forget that the world is the parish to be saved.

#### NEW YORK.

CLAY. — Rev. C. E. Dorr, writes: "Refreshing showers of divine grace have been falling upon the people of Belgium and vicinity for the last two months. During most of the time meetings have been held twice and three times a day, resulting in the salvation of many souls. Heads of families who never made a profession of religion, nor attended the means of grace for many years, have been converted to God."

"The work, to a great extent, has been amongst a class of people who, for a long time, have cherished views that are not only adverse to religion, but views which strike at the root of every good principle."

"This class of men have opened wide the doors of their houses for religious service. Even the grocery store, the only one in the entire village, has been opened for prayer-meetings, and the meetings have been attended with great power."

"About forty have bowed at the altar for prayer. They give evidence of clear conversion."

"Believers are being sanctified, the Church is being quickened, and the little society has received an impetus that will aid it in doing valiant service for God."

"If Belgium can be reformed and brought back to God, we think the time may not be far distant when the following prophecy will be fulfilled, 'Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Psalm ii. 8."

"P. S. Belgium and Clay are one."

#### BALTIMORE CONFERENCE SESSION.

The eighty-sixth session of the Baltimore Annual Conference of the Methodist Episcopal Church commenced at Frederick City, Md., on Wednesday last, March 2. Bishop Ames presided. Rev. J. H. C. Dosh was re-elected Secretary, and Revs. Cooper, Ward, Baker, and Stitt, Assistant Secretaries. Most of the ministers reported a handsome advance in their missionary and Conference collections. Twelve hundred conversions were reported during the past year. The ministers of the district had labored zealously, and their characters were passed. Resolutions were passed approving the action of the Bishop's looking to the union of the two great bodies of American Methodism, and the Bishop was requested to appoint as fraternal visitors two of the brethren to convey assurances of Christian fellowship and good will. Dr. Slicer and Rev. John Bear, were so appointed. Thirteen were continued on trial, three elected to elders' orders, and ten to the diaconate; six local preachers were elected to deacons' orders; and three local deacons to elders. The committee on the case of Dr. Lanahan reported in his favor, and the report was adopted. The vote for Lay Delegation stood 91 for, to 30 against.

#### CURRENT NOTES.

The accessions to the several M. E. churches of Cincinnati, the past three months, amount to \$60.

Dr. H. R. Clark, Presiding Elder of Oswego District, Wyoming Conference, reports in the vicinity of 1,000 conversions.

The last New York Christian Advocate reports over 3,000 conversions and accessions to the Church.

In the M. E. Church at Bloomsburg, Pa., Rev. J. A. Melick, pastor, two hundred and forty-one have professed conversion, and most of them have united with the Church.

At the recent session of the St. Johnsbury District Preachers' Association, two hundred and thirty-three conversions were reported by sixteen pastors.

Rev. Dr. Lanahan, Assistant Book Agent, was at the Baltimore Preachers' Meeting Monday morning, 29th ult. and was warmly greeted by his ministerial brethren.

Rev. B. I. Ives has dedicated over five hundred churches, and has raised in the last fifteen days of last month, \$75,000, in connection with various dedications.

Average salaries of preachers in 1869 in the Virginia Conference is \$619; missionary money per member, 15 cents; for support of Bishops, 4 cents; for support of the ministry, \$1.99.

The missionary collections in the Philadelphia churches have been largely in advance of last year. In Rev. C. H. Payne's church the collection amounts to \$3,000. Much revival interest has also been manifested the past few months.

The missionary collection in Charles Street Church, Baltimore, Dr. Eddy, pastor, raised \$4,000 missionary collection, an increase of \$400 over last year, and this although the congregation has a \$300,000 enterprise on hand.

A beautiful new stone church has just been dedicated by Bishop Simpson in West Philadelphia. It cost \$50,000. On the day of dedication \$13,000 were needed to clear off the debt. It was raised in three collections. It is unnecessary to say Dr. Ives was on hand.

Philip Phillips recently held an "evening of sacred song" in the Water Street Mission Home, New York, the room being densely crowded with prostitutes, thieves, and the worst class of such people. During the evening as many as forty weeping Magdalens rose for prayers on the invitation of the sweet singer.

Bishop Simpson publishes in the N. Y. Christian Advocate an account of the Ocean Grove Camp-meeting Association, the object of which is to hold camp-meetings and to furnish a sea-side resort for Christians. The grounds embrace 140 acres six miles south of Long Branch, N. J.

The great revival at Rondout, Rev. W. H. Evans, pastor, still continues. Including those previously reported, about five hundred have been converted, and about four hundred have united on probation. Among these are some sixty couples — husbands and their wives.

The Washington Square Church, Rev. A. H. Wyatt, pastor, lifted on Sunday week the magnificent sum of three thousand four hundred dollars for the parent Missionary Society. Of the amount the Sunday-school, Mr. J. D. Slayback, superintendent, gave twenty-two hundred and forty dollars. Can any Sunday-school in the connection beat this?

The Methodist Female College buildings at Jacksonville, Indiana, were partially burned on Monday, 29th ult. By much exertion the fire was confined to the extreme eastern section of the buildings. The damage to the building is estimated variously at from \$35,000 to \$50,000. To offset this there is an insurance amounting to \$35,000.

The Illinois correspondent of the N. Y. Advocate says, — "A remarkable feature of the revivals this winter is the ingathering of so many adults and so few children. Some charges have more than doubled their numerical and financial strength, and heads of families, and men of wealth and high standing, are among the recent additions here and elsewhere."

An active, prominent Methodist some time since bought seven hundred acres of prairie land. In due time a railroad was built across his farm, and a coal mine has been found lying under the entire tract. Good judges estimate the worth of that farm at \$3,000,000, which is a snug little sum for a Western man. — Illinois Correspondent of N. Y. Advocate.



## The Christian World.

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Rom. xiv. 23.

**JAPAN.**—Most encouraging intelligence reaches us from Japan. The *Church Missionary Intelligence* contains a very interesting report from Rev. W. A. Russell, sent to Japan in June last by the English Church Missionary Society. The religion of the empire seems to be undergoing a change:—

"American Presbyterian missionaries in Japan state, in an 'appeal' recently published in the *New York Observer*, 'Buddhism, which has been so long the controlling religion of the empire, has been virtually rejected by the Government during the present year, and forbidden to receive any more pupils for its priesthood. This is its death-blow, and so many of the priests and people regard it. At the same time, the Government is trying to revive Shintoism, the ancient faith of the land. But there is little in it to uphold. It is too bald and cold a system to attract the masses. The ruling and educated classes have long been Confucianists. But the study of the literature and sciences of the West is taking the place of the study of Confucianism and the Chinese language.'"

Mr. Russell adds:—

"The demand upon us for Chinese and English Bibles, and for books and tracts on Christianity, during the last year, has been very great. A few of the most intelligent of the priesthood have sought personal interviews with the missionaries to discuss religious subjects. The high priests of some of the principal temples have sent for copies of everything we had on Christianity. An educated man, not a Christian, has a school of about a hundred pupils in Yedo, in which he teaches the Chinese Bible and a Chinese translation of the evidences of Christianity, and he has signified his desire to have a missionary come and explain them to his pupils."

"These are only samples of the facts which show plainly that now is the Church's opportunity, and that she should have a large force of active missionaries on the field without delay. Japan is peculiarly an American field. The completion of the great Pacific Railroad brings it a month's travel nearer to you. It is nearer to the United States than to any of the other Protestant Christian nations, and the work of evangelizing it naturally devolves upon the American churches."

"The Japanese look to the United States for instruction in all the arts of peace. They use our school-books and apparatus. They send their young men, for the most part, to our schools and colleges, and will do so more exclusively in the future than in the past. They look to us for teachers, and thus far the preference seems to be for missionaries, as these best qualified to instruct them. As we already have the field, and the greatest influence with the people, shall we not do our whole duty in entering in with sufficient force to possess the entire land? In all the secular departments, American enterprise is doing her duty—shall not the American Church show equal zeal and fidelity?"

Will the American Church heed the above call?

**THE JEWS.**—It is estimated that the Jews, in all parts of the world, number about 6,000,000. In Russia, there are 1,800,000; France, 80,000; Great Britain, 36,000; Austria, 853,000; Sweden, Norway, and Switzerland, 4,000; America, 400,000. At the second annual meeting of the Western Hebrew Christian Brotherhood, held in Chicago recently, it was stated by the Secretary that Rev. Dr. de Leeuw, a converted Jewish Rabbi, was ministering with great success in Michigan and Ohio, and that everywhere there are evidences of a growing faith in Christ among the Jews. The Society raised and expended \$2,375.23 the last year.

**ASSAM.**—A most extensive revival is experienced in the Assam Mission. Mrs. Clough, one of the missionaries, in writing to the *Missionary Magazine*, described a scene of great interest. She says: "On the seventh of this month we had a season gracious and glorious—far surpassing anything which I ever expected to behold in this long neglected land. I must say that my faith was rebuked, though I was expecting what I thought were great things at the hand of the Lord. At our chapel services on that day, 240 were present. Of this number 108 had come from near and from far, from all distances from 10 to 150 miles on foot, bringing their rice upon their shoulders, to profess their faith in Christ, and ask for baptism. Does such a scene need a comment? How much we felt like crying out with old Simeon; for did we not in verity behold the salvation of the Lord? In the evening seventy-four were received and baptized, and soon after, a large, happy, and thankful company gathered around the board of our ever blessed Lord and Saviour. Since January 1, 249 have been added to us, and we expect the number to be greatly augmented before the year closes."

## GENERAL INTELLIGENCE.

## CONGREGATIONALIST.

The whole number of pupils for the year reported at the anniversary of the Chambers Street Sabbath School, Boston, was 553; average attendance 425. This mission enterprise, under the direction of the Old South Church, is doing a most excellent work.

Mt. Vernon Church, in Boston, gathers a large congregation every Sabbath, though its pulpit is still vacant. Dr. Kirk, at his own request, was relieved of all active duties last autumn, and though he continues to occupy his accustomed seat on Sunday, he never preaches. His welcome voice is still heard in the prayer-meetings, though they are conducted by the officers of the church, as in former years. He also has a large Bible-class on Saturday evenings at Mrs. Safford's. He resigned all pecuniary claim on the society, but they insisted that he should continue to receive \$2,000, half his former salary.—*Congregationalist*.

## BAPTIST.

After the burning of the First Baptist Church, Gloucester, the society put up a temporary structure which they have christened "The Tabernacle," a novel house of worship constructed of matched boards, with no finish on the inside except the planing of the boards and timbers, capable of seating six hundred people. It was built in nine days, and will accommodate the society very well until the new house is built, plans for which have already been decided upon. A good work of grace is in progress in Gloucester, and in fact all over the Cape.—*Watchman*.

The churches in this city are enjoying a pleasant state of religious interest. At the Temple extra meetings have been held for some time past with good results. Many, it is believed, have passed from death unto life.—*Eru*.

## MISCELLANEOUS.

**JUDICIAL VISITATION OF NUNNERIES.**—A bill is before the Pennsylvania Legislature which provides for the visitation of nunneries or religious houses of whatever name where females are kept in seclusion, twice a year, by three examiners appointed by the judges of the district where situated. The examiners shall have power to demand the presence of each and all the females in the establishment visited, and to them, one at a time, "unaccompanied by any one," propound the simple question, "Are you contented and satisfied to remain here?" and if the answer is in the negative, at once set her at large. The bill also provides for preserving so distinct an account of the money, etc., of every inmate, which has been absorbed by the institution, that on the discharge of any one, it may and shall be restored with interest. Authorities of the institution obstructing the carrying out of the law, render themselves liable to fine and imprisonment—\$5,000 and three months the maximum. There is no probability of the immediate passage of the bill, but it may be the opening up of the subject more distinctly to public attention, and lead in the end to some decisive measure, which can come none too soon. In the preamble to the bill it is characterized as only a consistent application of the now recognized emancipation sentiment of our government.—*Evangelist*.

## Our Letter Box.

From a large number of letters we select a few to take the place of our usual Social Meeting. They are on all sorts of subjects, but are all of some interest. Let the father speak first. Rev. Samuel Norris writes on the late troubles at New York—

## THE REPORTS.

The two reports from the Book Committee on the condition of the Book Concern, seem to throw little light upon the real condition of its affairs. The one sees nothing wrong, but much to applaud. The other sees much that is wrong and some things to approve; while, to take them in the aggregate, the question of wrong and loss is still as unsettled as ever.

The majority report consists mostly, if not wholly, of the results to which the Committee had arrived, without indicating at all the character and force of the evidence which controlled them; consequently the only ground on which their report is commended to the acceptance of our people is the confidence they may have both in the integrity and unbiased judgment of the Committee. It would have been gratifying, at least, if not essential to the satisfaction of the minds of our people, if the Committee had, even in a very succinct manner, given a synopsis of some of the evidence on which their product is founded. The minority have thought it proper to give something of an array of facts and the testimony by which they are sustained, so that we, the people, have some means of judging whether their product is in accordance with the evidence in the case.

Now as both reports, so different and contradictory, cannot be true, nor both be false on the question at issue of loss and fraud, and as we have no other means at hand by which to make up a judgment which of the two to accept as truth but the character of the men and the internal evidence of the reports themselves, therefore it may be allowable to use some friendly criticism in examining the reports respectively.

As to the character of the men, we accord to them, alike, the principle of uprightness and integrity, subject only to the infirmities of human nature. Accordingly, in the first report, we detected a weakness in reporting "serious losses" in the bindery department, without indicating in any way even the probable amount of said losses, or in the least the nature of the evidence that warranted such a conclusion. Hence the general murmur of our people and the strong and almost unanimous call, by our religious press and conventions, for more light. This was followed by the meeting of the Committee a second time, and at length a second report is published, but while it assumes a more decided tone than the former in stating its positions of no fraud or losses to the Concern, there is the same dearth of evidence, facts, or testimony as characterized the first report. This is to be much regretted; and especially as the minority report has carefully avoided this deficiency. They give important facts, backed by the testimony of credible witnesses, which our people can look at and judge of their just relation to the verdict rendered, and many, no doubt, will accept that verdict because they think they understand the ground of its claims to their approval. With this view of the case, it is morally impossible for our people at large to unite in receiving either report harmoniously.

In this sad dilemma the great practical question arises, what shall be the next move to put this matter at rest in the Church? Can no committee be found who can take both reports and the records of the doings of the Committee during both sessions and agree in a report, and the grounds mainly on which it stands? Or must we wait as we are, till the next General Conference shall review the matter. Perhaps, as both reports concur in the opinion that the business of the Concern is now conducted with honest efficiency, the Church will still extend her active patronage as heretofore, hoping the future will shed a clearer light upon the subject.

S. NORRIS.

## "THE GLORIOUS FOURTEEN."

Rev. Phineas Crandall gives an incident connected with the first Anti-slavery act in our Church, an act, by the way, that happened before Wendell Phillips had spoken, or the infidel element had crept into the reform. Phillips's first speech was December 8th, 1837; this took place in May, 1836. So early were Methodist preachers and Conferences in the field. They never left it.

In your book of "National Sermons," you allude to the expunging from the records, by the last General Conference, the resolution passed in the General Conference of 1836, censuring S. Norris and G. Storrs for attending an abolition meeting in Cincinnati.

After that resolution had been discussed, and the President was about to put it to the vote, O. Scott arose and requested that the vote be taken by rising. At that time Samuel Lewis, a local preacher and resident of Cincinnati, was seated in the

gallery, and by his side a distinguished citizen of that city. The gentleman said to Bro. Lewis, "The Abolitionists will not dare to rise." Bro. Lewis replied, "We shall see." The vote was taken, and it looked as though the whole Conference arose in the affirmative. When the negative was called, fourteen members arose. The gentleman turned to Bro. Lewis and said, "That is an instance of the morally sublime; those men are honest." Bro. Lewis at that time was not a convert to Abolitionism but was under conviction, and afterwards became a sound convert and a successful lecturer on slavery, as thousands could testify, both in the West and in the East. What effect the scene had on the gentleman by his side I do not know, further than was expressed at the time.

Hon. J. G. Binney was then editing the *Philanthropist*, an abolition paper in Cincinnati. In chronicling the event of that occasion, he called the negative voters the "glorious fourteen." Afterwards, while a candidate for the Presidency, he dined with me in Worcester, and at the table he remarked "I believe you are one of the 'glorious fourteen.'"

That negative vote was apparently a small affair, but it was doubtless one of the early occurrences that gave impetus to the great and grand movement. Its influence was widely felt outside of the M. E. Church. There were at that time thousands, both ministers and members, in the Church, who held slaves, but without the sublime satisfaction of a voluntary act on their part, their slaves are now free—free as the result of the means employed to that end, under the superintendency and influence of a wise and good Providence.

These are the names of the "glorious fourteen":—

O. SCOTT, I. BONNEY, J. A. MERRILL, P. CRANDALL, New England Conference.  
C. D. CARNOON, J. F. ADAMS, S. KELLY, S. CHAMBERLIN, J. PERKINS, G. STORRS, S. NORRIS, E. J. SCOTT, E. SCOTT, New Hampshire Conference.  
J. S. BARRIS, Pittsburg Conference.

A happy minister has a few words on

## RELIGIOUS DYSPYRESIA.

It shows how different brethren see the same thing, or the same brethren at different times.

In reading THE HERALD of March 34 my eye fell on an article with the grave question at its head, "Why is not the world saved?" I read it, of course, read it from beginning to end. What has come over our brother? Has a jaundiced liver blurred his vision and made everything appear "blue"? Why, think of it. Here I am home from a meeting this awful cold night, where, with a goodly number of my brethren and sisters, I have been trying to do a little something, by the help of the Master, to save the world. I must sit wakeful in my chair all night because inflamed lungs will not allow lying down and I take the good old "HERALD" as, next to the Bible, the best thing I can find, as a Methodist, to amuse and instruct me during this forced vigil. I read of a faithful P. E. and as I see his "presentment" say, God bless him. Next the "Cardiff giant" comes in for a share of attention and wonderment. Then, in a few lines more, I am piously glad that the paper speaks the truth without railing or bitterness, of a great, but not "over good" man. After that, I rejoice that while attempts are being made to prevent drunken revels in the Capitol at Washington, the extension of suffrage has resulted in introducing Revels of the right sort.

I read "The Better Land" and indulge in a waking dream of the Zion above, wondering at its glories and speculating of the multitudes that shall people it. I read the erudite article from the pen of an estimable P. E., and feel sure, as I read of other times and other races, that God had "provided some better thing for us, that they without us should not be made perfect." For a while I am amazed as I survey the field of Christian labor, and see the mighty agencies God is working and organizing for the conquest of the world. I see in vision the massing forces, the deepening conflict, the coming victory, until the glories of my King and Saviour seem to blaze the earth around, and in this resplendent light I proceeded to read what comes next, when—My! what is the matter with this argand burner? What makes this room so dark? Is this blue ink I find in this bottle? What a "wet blanket" of an article! Wasn't the dear soul who wrote it sitting up with his latest born, fraternal with the sufferings of "teething"? And wasn't he asleep with one eye, and trying to write between the writhings and cryings, by the help of the other?

Now seriously, Bro. Somebody made a large sized mistake in writing that article or—I'm another—that's all. Just look at the answer given to the exceedingly grave question, "Why is not the world brought to Christ?" Listen to it! "Because of the weakness of faith!" Grant that faith is weak, does it follow, as claimed in the next sentence, that because faith is "weak" that but few, either in the ministry or laity, consecrate all to Christ. I think if this predication is true it is because of a love of the world and a refusal of surrender by the will. "Weak faith" is the only reason given why the world is not brought to Christ. Don't Bro. Somebody allow that there is something for sinners to do? That they may contend successfully with all faith? I aver that if it were not for rebellious wills there is faith enough in one genuine, devoted Christian to bring the world to Christ.

But the drift of this article is not against weak faith (indeed we are charged with too much faith of one kind, in that we are thinking that we are "preparing the way for the millennium" and "see some distant generation swept into the kingdom by the avalanche of truth that we have been piling up with such extreme caution,") but against the works of professed Christians. Now aren't things pitched into rather promiscuously! Only think of it, "useless dogs and singing birds," (why not cats, pray?) pampering of our appetites, (wasn't somebody imagining about that time that city pastors have good dinners—when they are invited out?) and "that filthy old tobacco," (any filthier of itself than any other weed, that I had has made!) [but full as filthy as the filthiest. Ed.] and because of all these indulgences God's treasury is empty.

What ethics! the keeping of a parrot a sin! I had always thought it to be a punishment for sin. Go to now, brother. Sell that "dorg" at once. Sell that ancient tabby, my dear sister. But stop, no, don't sell them. It's just as wrong for anybody else to have Boe, Grimalkin, or "poor Pol" as for you. Kill them! No. The Society for the Prevention of Cruelty to Animals would be after you. Let the dogs sleep on the rugs, and the cats purr on the cushions or prowl for prey, and the birds sing in our dwellings, and the treasury of God can be full despite all these creatures He has made.

But don't the preachers catch it? We are told that we "remain content in the use of the old routine of dull sermonizing before a regular congregation," (yes, regularly absent if the preaching is dull,) "whose repose we would not disturb for any thing," etc. Softly now, you've hit hard. Don't spoil it. Yes, I'll grant it. We're dull sermonizers. But what comes now? This will never do. What! We are "quite satisfied with be-



ing acceptable preachers in the eyes" (how in their eyes if asleep?) "of the worldly congregations that we serve?" O dear! you must have "napped" it with that one eye, brother, between these sentences. When was "dull sermonizing" "acceptable" to any congregation, "worldly" or "spiritual"? Now is not this a little hard on your brethren in the ministry? Is it quite fair to call their efforts, even in the "centres," "miserable formalities" or "little discussions" or "jingling nonsense"? Nay, nay. The gospel is preached to-day just as fully, just as squarely, just as forcibly as ever in the past. Ministers generally preach as those who must give account for souls. Read the papers and learn how God is converting men through the agency of the "jingling nonsense" by the thousands and the tens of thousands. If you don't like all this, I'll tell you a still better way. Get your Bible and Zion's Herald and other religious papers if you can, go into your closet and read what God has promised to do, and what He is doing, and pray, pray for the baptism until it falls, and then go out and get somebody else to pray with you; work out from yourself as a "centre," work with all your might, and make, by the grace of God, "your appointment" bud and blossom as the rose, and you will think earth almost a paradise and the millennium here.

You say some true things about the worldliness, frivolity, and even downright sinfulness of some church gatherings. You can't condemn these things any more than myself. Do you not know that Methodist ministers are almost a unit in the same condemnation?

Don't go in too steep in wholesale anathematizing. Read the little note on the first page of this issue of the "HERALD" on one act of benevolence for the advancement of Christ's Kingdom. When were men half so true to God with their money! Let me adventure another word of advice. Don't always thump your donkey over the nose with your stick, and call him a "long-eared jackass, for if you do he'll believe you and grow more donkeyish; but once in a while, playfully pull his ears and stroke his back, and call him a "pretty decent donkey," and my word for it he will believe you and work all the better for it. Finally, when the baby gets through teething and you get your sleep up, please write an article on the bright side, and call it "The Dyspeptic cured."

## The Farm and Garden.

Prepared for Zion's Herald, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

**THE AGRICULTURAL COLLEGE.**—This institution seems to be in very prosperous circumstances, having a large number of students, with many more applying for admission. It seems to be necessary for the Legislature to make a further grant of funds to enable the college to receive a fourth class. When once it is placed on a good footing, we see no reason why it will need further State aid, and we may reasonably expect to see it answer the highest expectations of its friends. The members of the Legislature made a trip of inspection on Washington's birth-day, and, as we understand, were quite pleased with what they saw. There is need enough of educated, intelligent farmers, even in Massachusetts. It has been supposed in time past that a boy that was not smart enough for mercantile business or a trade, would do for a farmer, and he was set to work, in many instances without capital, and expected to get a living, if not to get rich. We are glad to see that these things are coming to be better understood than formerly, that some of our smartest boys are entering this college and preparing to enter the ranks of the practical agriculturists. We shall see good results from this state of things, if only this college can have a fair chance to turn out into the community the hundreds of smart, intelligent young men that are now gathered at Amherst, or wish to go there for an education.

**THROWING OVER MANURE.**—As we approach the season when the manure is to be applied, we wish to say a few words on this very important subject. It is a fact that much of the barn-yard manure is lost every year for the want of proper treatment. We have seen farmers cart out from the heap under or near the barn where it had been all winter and become very solid, green manure and put it in the hill and plant potatoes at once upon it. Of course it is impossible, under such circumstances, to get even half of the benefit of the manure for the crop, while if the manure is thrown over and made fine,—finer the better,—the little, tender roots of the crops appropriate, when needed, its good qualities. It will be said that this can only be accomplished by great labor, and some will ask if, under the circumstances, it will pay. Yes, it will pay. If it will not pay to farm well it will not pay at all. Why should a person spend ten dollars per cord for manure,—or all the same if made on the farm,—the thing that his farm is starving for, it may be, and then waste half or more of it? Merchants and mechanics do not waste their capital or stock in any such way, or if they did they would soon be placed on the list of insolvents. Let all the manure heaps receive thorough attention before the planting season. See that it is not only thrown over, but thoroughly pulverized and made fine. We have seen men attempt this work and throw it over and yet not break it up as it should be. We say from our own experience, that sufficient attention is not given to this subject, and we hope that many may be induced to consider the matter.

**NEW POTATOES.**—There has been, during the past two or three years, much excitement over the new potatoes that have been offered to the public from time to time, and some of them have been sold at very high prices. Many of these have proved to be of little or no value, while a few have not been fully tested, and still others have proved to be very valuable. No person has done so much to introduce valuable sorts as Mr. Breese of Hubbardston, Vt., the originator of the famous Rose and other sorts. We have given our opinion of the Rose repeatedly, and now propose to give our impressions of the other sorts introduced by him.

"Breese's Prolific," is a variety of nearly first quality for winter use. It requires a full season to mature, is of large size, roundish flat form, with nearly white skin, and white flesh. The flavor is nearly if not quite first-rate. It is a hardy variety, not much liable to rot, and the tubers bear transportation very well, the skin being rather thick. It is a valuable variety for field culture, and our friends who grow potatoes extensively for a winter market, will do well to try it.

"Breese's King of the Earlies," is the variety, the tubers of which sold for fifty dollars each last year. Through the kindness of the originator, we are permitted to test this variety and others that we shall describe. This variety is quite early, possibly a little earlier than the Rose, with very short tops, and rather large tubers, of a yellowish white color, and roundish shape. Its yield is hardly equal, so far as we could judge, to the Rose. It cooks white, and is of fair quality, though not equal to others of Mr. Breese's seedlings. We should advise a limited trial of this variety. We are not fully satisfied that it is valuable.

"Peerless" is another variety from the same source, and has been disseminated under the letter F and number 6, and has recently been named Peerless. It is a strong-growing variety, quite hardy, though like others, rotted a little, skin nearly white, roundish in form, sometimes inclined to be long. It cooks white and mealy, and is a variety of first quality, equal to any now before the public, and worthy of extensive trial. Though now offered at rather high prices, still a few tubers will plant a large extent, putting two eyes to a hill, and give a large return.

"E" and "G," are two others sent to us by Mr. B., both of which may yet be valuable. The "E" resembles very much the "Peerless," though we think it is not quite so good, and we will not speak strongly of it until another trial.

The "G" is not so good as the above, though after a full trial in various localities, it may prove to be better than we have found it.

It is very remarkable that one man should succeed in procuring, without any special scientific effort, so many really valuable varieties of this excellent vegetable as Mr. Breese has raised. We tried other new sorts, of which we will speak hereafter.

**CURRENTS.**—The demand for the currant increases every year. The preserving houses are using large quantities, and thus keep prices high. Last season, prices ranged from ten to fifteen cents per pound, and they sold readily at those figures. It is true, that under the old system of shipping this fruit, much of it became damaged in the transportation; but now that is easily overcome by those living at a distance. Grape boxes are just the thing for this fruit, as the quantity in each box is small, and the express companies handle them carefully, so that little or no loss arises from that cause.

Another good arrangement for marketing this fruit is to have a number of small boxes made to fit berry cases. These boxes might contain about ten pounds each, with the tare marked on each box, and the gross tare on the case. This enables the dealer to sell at the correct weight, and take the deposit only on the package. This is a very good plan for those living near a market, who can have their cases returned without additional expense. —*Rural New Yorker.*

## The Righteous Dead.

In Duxbury, Mass., our beloved brother, Capt. NATHANIEL SIMMONS, crossed the flood, Feb. 4, 1870, aged nearly 92 years. His wife, with whom he had lived happily for half a century, and two sisters, survive. Four children and three brothers preceded him. His former years were spent on the sea. In all varied conditions, in active or retired life, he maintained strict moral integrity, and was always found faithful in his dealings with his fellow-men. He was, in no ordinary sense, given to hospitality. Of his residence, it may emphatically be said,—

"Blest is the pious house,  
Where love and friendship meet."

Forty years ago, being in Baltimore with his vessel, absent from his family, he was justified by faith, having peace with God through our Lord Jesus Christ. Believing with the heart, he made confession with the mouth unto salvation. Until the day his Saviour took him, that confession, at every opportunity,—at home or abroad, on sea or shore,—was ever, with characteristic modesty, given. His love for the Church, of which nearly two score years he was a member (holding the office of elder and trustee till his death), was not in word only, neither in tongue, but in deed and in truth. Unless infirmities prevented, though living at a distance from the church, seldom was he absent from the public or social means of grace.

At a period when serious adversity made the continued existence of the Methodist Episcopal Church in this village doubtful, our departed brother sprang to the rescue, provided a home for the preacher, and liberally contributed to sustain the cause. "We are well able to go up and possess the land," was his watchword, even in the face of formidable difficulties, and while others were quaking with fear. Meetings for Christian worship were continued in his house within two weeks of his death. Early in his converted life, he built a family altar. Never was it allowed to decay. No business, however urgent, or the presence of hired workmen, ever proved an interruption to the delightful communion he had with his God in household worship. But two or three days before his departure, while lying on the bed of intense bodily suffering, said he to his devoted wife, "Read to me." She read the lesson for the day in the Psalms. He then offered the usual morning prayer, in which his neighbors were tenderly remembered. His prayers, pains, and toils are ended. He died in peace. His last utterance, in respect to his soul, was, "I am ready." Farewell, dear brother, for the present! Though "absent from the body, present with the Lord." We have left thy urn-covers in the dust, but we shall burn our sepulchres, and put as a body like the glorious body of our Saviour.

Jan. 2, 1870, on the very threshold of the new year, the M. E. Church, in Portland, Me., was called upon to mourn a loss by death. Sister MARTHA H. BONNEY, daughter of the late Father Isaac Bonney, of the Providence Conference, was taken away, after a brief illness, in the 56th year of her age, leaving a Church in sadness, and a family in tears, but joining, as we cannot doubt, the Church in glory, and the family of the redeemed, who never sleep.

Sister Bonney was converted at the age of 15, and for forty years was known as an humble, quiet, loving follower of Jesus, resembling more closely, in character and life, the Mary than the Martha of old. She was a faithful, consistent member of the M. E. Church in Bristol, R. I., where she will be remembered. She had been occupied in caring for the family, through severe and dangerous illness, when Death called her home, and the time he would not be denied. Father Bonney is his family gathered to him again by the dear Lord, who so loves in heaven the bonds that must be severed on earth.

Geo. De B. STODDARD.

Bro. FLETCHER died at Norwich Falls, Feb. 23, of congestion of the lungs. He was born at L. A. D. 1800, he came to Norwich at the age of 20, and resided there until the death of Bro. Wm. Lively, who gave him the opportunity to go to God in the old church; was baptized by Father Bentley; and was ever since a earnest, faithful, Christian character.

J. M. HOBBS.

Mrs. ELIZABETH HOPKINSON died in Buxton, Jan. 22, 1870, at the age of 73 years and 9 months. Sister Hopkinson sought and found pardon and peace in youth, and united with the Baptist Church, but for many years has been an acceptable member of the M. E. Church. Her life has been worthy of imitation, in the character of wife, mother, and Christian. We sustain a great loss, but heaven gains a precious prize. Wm. H. FORZAN.

Mrs. KUNICE FARNELL died in Buxton, Me., Feb. 7, 1870, aged 75 years and 6 months.

Sister Farnell sought and found the favour at the age of 16 years, under the labors of Father Lewis. She soon united with the M. E. Church, of which she remained a worthy member until death. She was suddenly stricken down with apoplexy, and at the end of two weeks departed, without a parting word to her afflicted family. She was kind and good in all the relations of life. Wm. H. FORZAN.

Died, in Lowell, Mass., Feb. 16, 1870, Mrs. MARY SMITH, mother of Bro. John C. Smith, of the Worthen Street Church, aged 87 years.

Mother Smith was a native of England. She gave her heart to God in early life, and was a member of the Methodist Church for nearly seventy years. She came to this country and city in 1830. She was a most exemplary Christian, and greatly beloved by all who knew her. In this city, and in the West, she led many hearts to Jesus with her cheerful and active piety; and in death triumphed, through the faith which has so richly blessed her life. GEORGE WHITTAKER.

Lowell, Mass., March 2, 1870.

Died, Dec. 30, 1869, at St. John, N. B., F. G. HARRISON, aged 74 years.

Bro. Harrison was a worthy member of the Wesleyan Methodist Church for forty-five years. For thirty-five years he was a local preacher and class-leader, and until the infirmities of life were too much upon him, he was over a faithful, punctual attendant upon class-meetings, imparting such instructions as were conducive to the steady growth in grace of each member of his class. For twenty years Bro. H. was a subscriber to THE HERALD, and being a great lover of the Church of his early choice to the last, its early changes were ardently sought and digested. He died in the full triumph of his faith. W. W. C.

Died, in Gorham, N. H., Feb. 1, LYDIA G. FISK, aged 30 years.

Another star has passed away from our earthly vision, to deck the crown of the Redeemer. Sister Fisk made a public profession of religion nine years since, and united with the M. E. Church, and until death, was a faithful member. For two years she has suffered much; but in the midst of her afflictions, her soul was anchored to the Rock of Ages. She has passed away in the bloom of life; yet all who knew her, feel no doubt about her safe arrival in the haven of rest. And as we stand on this side of the river over which she has passed, and with longing hearts wait for the time to come when we shall meet her again, we can hear her voice, full of the melody of heaven, as she speaks to us. H. B. MITCHELL.

THOMAS MIXER died in North Waldo, Me., Jan. 27, 1870, aged 65 years, 8 months, and 18 days.

Over thirty years of his life he exemplified the religion of his Divine Master, ever cheerful and untiring in his labors of love. In his death, a faithful wife lost her husband, and children a kind father, and the M. E. Church an efficient member. He has long been one of the main pillars in the Church, holding the relation of trustee, steward, and class-leader. He was a special friend of the preachers, and will be kindly remembered by many who have labored on this charge. He loved the Church, bearing his share of its burdens to the last. He bore his sickness with Christian patience, and died in triumph. J. B. BARN.

Miss LIZZIE MARTIN, only daughter of Moses Martin, esq., died in Pembroke, Feb. 5, aged 32 years.

Sister Martin experienced religion in 1857, and united with the M. E. Church. She possessed a well-cultivated mind, and a happy and cheerful disposition. Her natural amiability, sanctified and associated with the Christian graces, made her attractive and lovely. Her Christian character was above reproach, and ever adorned by a bright Christian example, that gave her great influence over all who knew her. Her death was consumptive. Near the close of her life her sufferings were great, but no murmuring escaped her lips. The Church has lost one of its brightest ornaments, and the loss to the family is irreparable. Death found her waiting by the river, and in the full triumph of the Gospel she was transplanted from the Church militant to the Church triumphant in heaven. A. C. MARSH.

SAMUEL CHASE died in Salem, N. H., Jan. 23, 1870, aged 87 years.

He has passed away the oldest member of our Church, and the oldest inhabitant of the town. For more than half a century, his name stands upon the Church record. He loved the Church, its discipline, its general rules, its preachers. He loved the Bible, and had made himself wonderfully familiar with its contents. The last years of his life he was not able to attend the public services of the sanctuary, but he loved "the Gospel's" teaching soundly, and insisted upon hearing it occasionally in his own house. He had some severe conflicts with the enemy toward the close of life, but grace enabled him to triumph, and at the last, trusting in Him who gives His chosen peace; calm, like a lamb on shepherd's bosom borne; weary and trustful, did he sink to rest. Sister Chase, for many years a most exemplary Christian, preceded her husband a few years to the heavenly world. J. A. BERRIS.

North Salem, N. H., Feb. 9, 1870.

ROBERT CAMPBELL died in Newcastle, Me., Jan. 1, aged 64 years.

Bro. C. obtained a hope in Christ thirty-five years ago, under the faithful labors of Rev. Moses Donnell, and soon afterwards joined the M. E. Church of which he was a worthy and devoted member till death. He was eminently social and kind in disposition, and drew around him a large circle of appreciative friends. Very dear indeed was our brother in the family and home, and great is the sorrow occasioned by his departure from earth. His last illness was sudden and brief, but death found him prepared peacefully to exchange earth for heaven. We greatly miss him in the Church below, but nith beholds him numbered with that throng that is "without fault before the throne of God."

"Dead, but alive in glory,  
A conqueror at rest."

Newcastle, Me., Feb. 25. Wm. L. BROWN.

Miss BURNETT FILES died in Portland, Me., Aug. 23, 1869, aged 46 years.

Sister Files was converted in early life, and united with the M. E. Church upwards of twenty years since. She was "ready to every good work," especially interested in the work of the "Dorcas Circle" for the poor, and desirous of seeing all the interests of the Church prospering. S. B. B.

HENRY RINGWALD CHASE departed this life very suddenly, Oct. 18, 1869, aged 6 years.

One of the most promising members of the Sunday-school, he seemed likely to prove fully worthy of his illustrious namesake, the honored pastor of St. Paul's, New York. He was a sweet and beautiful child. Earth has lost, while heaven has gained, by the transplanting of a flower so rarely fragrant. S. B. B.

RUFUS REAL was removed from us by death Dec. 13, 1869.

He was born Oct. 5, 1796, and thus lived to a ripe old age. He was converted in youth, and was received into the Church in 1821 by Rev. D. Kilburn. In his early life, his remarkable upright and serious character gave promise of that excellent Christian walk, which has been undeviating. As steward, trustee, and class-leader, faithfulness was characteristic of his discharge of the various duties. Quiet and unobtrusive in demeanor, he was most highly esteemed and loved by those who knew him best. His evidence was not always so clear as he desired; but Jesus met him at the river's brink, and he passed over in peace. S. B. B.

Portland, Me.

Resolutions passed by the Portland District Preachers' Association on the death of Rev. J. W. Sawyer.

Whereas, in the providence of God, a beloved member of this Association, Rev. J. W. SAWYER, has been removed by death since last we met, under very painful circumstances; and—

Whereas we deeply deplore the loss of this good brother, and wish to leave on record some memorial of our esteem of his excellencies and worth; therefore,—

Resolved, That we deplore the great loss that our own Association has sustained in the death of so useful a member, and that our hearts will ever hold in grateful remembrance his many virtues, while, with a worthy ambition, we strive to emulate his example.

Resolved, That in the decease of Bro. Sawyer, the Church has lost an efficient servant and a faithful son; while the ministry has lost one of its most faithful and devoted members.

Resolved, That we tender our sympathies to the charge of which Bro. Sawyer was the pastor, in their great loss, and that we pledge them the aid of our prayers and means in prosecuting the noble enterprise so auspiciously begun, and so successfully carried forward, under the management of our beloved brother.

Resolved, That we accept this dispensation of Divine Providence with that feeling of submission that becometh finite beings, and bow with resignation before the will of Him "who doeth all things well."

Resolved, That we extend to Sister Sawyer our heartfelt sympathies in her bereavement, and pray that the God of the widow and the fatherless may be her solace and stay in her deep affliction.

Resolved, That a copy of these resolutions be forwarded to Sister Sawyer, and to Zion's Herald, and Biddeford Journal, for publication.

O. M. COOKES,  
W. H. H. PILLBURY, } Committee.  
S. F. WHEATLAND



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## The Secular World.

## REVIEW OF THE WEEK.

## DOMESTIC.

The election in New Hampshire took place last week, and resulted in the reelection of Governor Stearns by a majority of 1270. The Senate stands six Republicans to one Democrat, and there are five vacancies. The Republicans have five majority in the House.

The proceedings in the United States Congress the past week have not been of very exciting interest.

The Senate, on the 12th, passed the funding bill, after further amending it so as to make the time within which the 41 per cent bonds may be paid, forty, instead of thirty, years. In the House there was a spirited debate on the economy question, the Democrats accusing Mr. Dawes of inconsistency. The latter gentleman replied with vigor and effect.

Gold has been the most exciting topic of debate all through the land the past week. Business is pretty much at a standstill, owing to the feverish state of the money market, as gold keeps varying from 112 to 113, and from that down to 110, and then up again to 113; and so on. The talk is in reference to a return to specie payments, which many of our best financiers look upon as madness, in view of the fact that there is enough paper in circulation to swamp all the national banks, should it be presented for cash payment, as it would undoubtedly be on the resumption; for who would hold a promissory note when he may have the thing promised? The end is not yet.

The Bremen steamship *Smidt*, concerning which there has been great anxiety—she having been out more than forty days—arrived at New York on the 11th. Her engines broke down and she was obliged to go south of the Bermudas. This has revived hopes for the City of Boston.

An accident on the Erie railroad, six miles east of Elmira, N. Y., on the 10th, resulted in the destruction of a passenger train, the death of a brakeman, the serious injury of two daughters of the Rev. P. C. Eaton of Iowa, and other less important casualties.

The greatest snow-storm this winter, took place on Sunday last, 13th inst. It evidently extended over a large portion of the continent. In Boston, the snow in some places drifted over ten feet, and we hear of the railroads being blocked up as far as Minnesota. The storm commenced about 6 o'clock, Saturday P. M., and ceased about 10 o'clock, Sunday P. M. Wind northeast, strong; thermometer several degrees below freezing.

## GREAT BRITAIN.

The Habeas Corpus is to be suspended in Ireland, on account of the belligerent state of the country.

Charles Dickens had an interview with the Queen on the 10th, and it is said a baronetcy was offered him. Caught at last.

It is suggested to reduce the rate of cable tolls to five shillings for ten words.

## THE CONTINENT.

The news from France is unimportant. Seventy-four of the French political prisoners have been removed from the prison of Saint Pelagie because the small-pox has broken out there.

Rochester is still burning in the papers. "He seems to be little better than a French edition of George Francis Train."

There is considerable excitement in Catholic circles on the Continent, over the Pope's scheme to force a vote on the dogma of infallibility. It is

thought the Pope is delaying answers to demands of the various governments, in order to get the measure through before admitting their representatives.

The remains of Mr. Burlingame will leave Hamburg for America on the 6th of April. The *Clear* has made another visit of condolence to Mrs. Burlingame. J. McLevy Brown has been appointed Mr. Burlingame's successor.

Prof. Bennett concluded, last Saturday, a very interesting course of lectures before the Theological Seminary, on the Catacombs, their theology, and Christian life, as taught in their monuments. He showed how truly orthodox, devout, and anti-papal was the Church at that period of her history. A large audience attended his lectures. They hope to hear the balance of them, but dislike to wait a year for the treat. This is the second contribution Western New York has given to our lecture course this season. In this the first fruits of the Central University.

CORRECTION.—In Bro. Dorchester's article "one forty-third" is printed "one fourth."

## Commercial.

## BOSTON MARKETS.

## WHOLESALE PRICES.

March 12, 1870.

GOLD.—\$112½.  
 FLOUR.—Superfine, \$4.25 to 4.75; extra, \$5.75 to 5; Michigan, \$7.00 to 8.50; St. Louis, \$7 to 10.00.  
 NEW CORN.—85c. to \$1.07; mixed, \$1.05 to \$1.14.  
 OATS.—60 to 65c.  
 RYE.—\$1.00.  
 SEED.—Timothy Herd's Grass, \$4.75 to 5.50; Red Top, \$3.25 to 3.50 per sack; R. I. Bent, \$2.00 to 3.00 per bushel; Clover, 14 to 15c. per lb.  
 APPLES.—Per barrel, \$4.50 to 5.00.  
 ORANGES.—\$4.50 per barrel.  
 PEARS.—\$3.00 to \$3.00; Lady, 16½ to 17c.; Haws, 16 to 16½c. per lb.  
 BUTTER.—22 to 30c; choice Dairies, 30 to 42c.  
 CHEESE.—Factory, 17 to 18c.; Dairy, 16 to 17½c.  
 EGGS.—25 to 26c.  
 DRIED APPLES.—14 to 15c. per lb.  
 HAY.—\$18.00 to 24.00 per ton, per cargo; \$24.00 to 27.00, per ton by our load.  
 BEANS.—Extra Peas, \$3.25; common do., \$2.50.  
 POTATOES.—\$2.50 to 2.75, per barrel.  
 SWEET POTATOES.—\$6.00 to 6.00 per bbl.  
 CRANBERRIES.—\$18.00 to 20.00 per barrel.  
 FALAL ORANGES.—\$3.00 per box.  
 SQUASHES.—Marrow, \$5.00 per cwt; Hubbard, \$4.00 per cwt.  
 CARROTS.—\$1.50 per barrel.  
 BEETS.—\$1.25 per bbl.  
 TURNIPS.—\$1.25 per bbl.  
 REMARKS.—Canada Flour inclined to drop with gold. Western grades, quiet and unchanged. Park, Land, and Hams unchanged. Butter quiet. Eggs advanced 2 cents. Beans dull. Hay firmer. Potatoes and Squashes unchanged. Dairies as previously quoted.

## The Markets.

## BRIGHTON CATTLE MARKET.

For the week ending Thursday, March 10.  
 Weekly receipt of Cattle, Sheep and Swine, carefully prepared for the current week:  
 Cattle, 1,323; Sheep and Lambs, 5,231; Swine, 350; number of Western Cattle, 1,249; Eastern Cattle, 208; Working Oxen and Northern Cattle, 375.  
 PRICES.—Beef Cattle—Extra, \$13.00 to \$15.00; first quality, \$12.25 to \$12.75; second quality, \$11.25 to \$12.00; third quality, \$10.00 to \$11.00; poorest grades, \$7.00 to \$9.50 per 100 pounds, (the total weight of Hides, Tallow, and Dressed Beef).  
 Brighton Hides—8½c. per lb.  
 Brighton Tallow—6½c. per lb.  
 Hides—7½c. per lb. for country.  
 Tallow—8½c. per lb. for country.  
 Shearers' Sheep Skins—37c. each.  
 Lamb Skins—\$1.50 to \$1.75 each.  
 Sheep Skins—\$1.50 to \$1.75 each.  
 Calf Skins—16½c. per lb.  
 Working Oxen.—There was a good supply in Market. We quote sales at \$100, \$115, \$125, \$140, \$150, \$160, \$170, \$180, \$190, \$200, \$210, \$220, \$230, \$240, \$250, \$260, \$270, \$280, \$290, \$300 per pair.  
 Milch Cows—Extra, \$35 to \$45; ordinary, \$20 to \$30; Store Cows—\$15 to \$25 per head, or much according to their value for beef.  
 Sheep and Lambs.—Those from the West were owned by butchers, or taken direct from the cars at a commission. We quote Extra lots, \$5.00 to \$5.50 per head; common lots, \$2.75 to \$4.50 per head, or from 4 cents to 8 cents per lb.  
 Swine.—Store Pigs—Wholesale, 11½c.—cents per lb. retail, 11½c. cents per lb.  
 REMARKS.—Prices this week for Cattle have fallen off from 25 to 50 cents per hundred from our last quotations. The quality of Bees in Market was full as good as that of last week. There were several lots of Cattle from the Connecticut river farms, which sold at 13 to 15 cents per pound. Most of these would have sold for 14 cents per pound one week ago. From Maine there was a fair supply of Cattle, most of which were suitable for Workers.

## Marriages.

In Medway, March 10, by Rev. W. A. Notlage, John S. Notlage to Elizabeth Howard.  
 In Glastonbury, N. H., Feb. 12, by Rev. Watson W. Smith, Harris Frost, of New, to Miss Aradine Brown, of G.; Feb. 22, Willis Poe, of G., to Miss Juliette C. Johnson, of Manchester, N. H.  
 In North Salem, N. H., Feb. 22, by Rev. J. A. Steele, Edwin J. A. Rose to Miss Mary A. Nichols, both of North Salem.  
 At the Parsonage in Bath, Me., Feb. 22, by Rev. Wm. S. Jones, Anson Rowe to Miss Annie O. Clary, both of Georgetown, Me.  
 In Pleasant Valley, South Windsor, Ct., Feb. 22, by Rev. H. S. Smith, Ed Harrison Whipple to Miss Nancy A. Hayes, both of South Windsor, Ct.; March 3, at the residence of the bride's father, Mr. E. Geer, of Wapping, Ct., J. B. Messenger, of West Hartford, Ct., to Miss Lizzie L. Geer, of Wapping.

In Benton, N. H., March 2, by Rev. A. B. Russell, of Landaff, Charles A. Vasey to Miss Ruth J. Eastman, of Benton.

In North Vassalboro', Dec. 18, by Rev. C. L. Haskell, Lewis Lander to Miss Eliza Roe; Dec. 22, Horace S. Neal to Miss Corvella Ansel; Jan. 6, Richard Wolf to Miss Georgiana A. Wilson—all of Vassalboro', Me. By the same, Jan. 27, Wilson E. Haskell to Miss Addie A. Roff, both of Chelsea, Me.; Feb. 27, Andrew W. Jackson, of Vassalboro', Me., to Miss Eleanor Rhoades, of Winslow, Me.

In Hooksett, Feb. 1, by Rev. A. C. Manson, Edward T. Head to Miss Mitchell, both of Hooksett.  
 In Wiscasset, Feb. 20, by Rev. J. N. Marsh, Levi Higgins, of Richmond, Me., to Miss Elmina P. Call, of Dresden, Me.; March 3, Leander Baker to Miss Mary E. Lambert, both of Wiscasset, Me.

## Deaths.

In Exeter, N. H., Feb. 20, Mr. John Clement, aged 71 years. Mr. C. was formerly an active member of the M. E. Church, doing much for the cause of God. In his last sickness, he deeply lamented his wanderings from the Saviour, and we trust he found that mercy which he sought so earnestly.  
 Died in Portland, Me., Feb. 10, Mary C. Hight, wife of J. L. T. Hight, aged 23 years and 6 months. "Not lost, but gone before."

## Methodist Book Depository.

Money Letters received from March 5 to March 12.  
 David Allison, Charles Andrews, H. P. Angell; H. P. Bainbridge, J. T. Benton, D. C. Babcock; S. W. Coggeshall; L. A. David, C. C. Doty, F. A. Downs, A. Darrow; Geo. H. Gilbe; W. Haskell, J. F. Hutchins; H. I. Kelsey, M. V. E. Knox, E. Kimball; F. A. Metcalf, O. W. Mack, S. McLaughlin, James R. Mills, M. E. Marcy, A. M. Chase, J. A. Marshall; H. E. M. Potter, W. H. H. Pillsbury, O. Pitts, J. H. Pillsbury, A. L. Pratt; Geo. W. Rogers, W. H. Ransom; J. W. Simpson, Geo. De B. Stoddard, D. J. Smith, H. F. Smith; James Thurston, C. F. Taplin, H. R. Thorndike; L. E. Willett, N. Wentworth, Geo. Whitaker.  
 JAMES P. MAHER, Agent, 5 Cornhill, Boston.

B. K. Bliss & Son, 41 Park Row, New York, have recently published the Sixteenth Annual Edition of their Illustrated Seed Catalogue and Guide to the Flower and Kitchen Garden. See their Advertisement.

THE LUNGS oftentimes are weakened by a very slight cold. To remove this trouble, there is no better remedy than the *White Pine Compound*, which is a valuable medium in Pulmonary and Kidney Complaints.  
 Mar. 17, 11

FULL FILES OF THIS PAPER can be found in New York, at the office of Geo. F. Rowell & Co., Advertising Agents, No. 40 Park Row.

LABOR REFORM MANUAL.—Just issued, a pamphlet, briefly explaining the Eight Hour, Co-operative, Trade-Union, and Political Labor Movement. Valuable for Lyceum debates, or persons interested in learning what Labor Reformers are after. Price, 25 cents. Address *American Workman* Co., 31 Cornhill, Boston.

## Acknowledgments.

Rev. Mr. and Mrs. Wagner return thanks to their friends in Saugus for the munificent gift of \$110.

Rev. Wm. S. Jones acknowledges the receipt of \$75 from friends in West Bath, being the proceeds of two surprise visits—one given Jan. 21, the other March 9,—both being presents.

Rev. H. B. Copp and wife gratefully acknowledge money gifts, to the value of \$50, from parishioners in Exeter, N. H.

Rev. A. W. Mills acknowledges the receipt of \$103, in greenbacks and presents, from his friends in Westbury, N. Y.

Rev. J. H. Haines and wife return their sincere thanks to the citizens of Montpelier, N. H., for the gift of \$100, realized from a festival conducted by the young people.

Rev. F. T. George and wife were made surprised and thankful recipients of gifts from friends in Harte, amounting to \$50, mostly cash. Also, a fine study gown was presented to the pastor by the ladies of his Sunday-school class.

Rev. James M. Bean and wife gratefully acknowledge a donation from their kind friends in Littleton, to the amount of \$115.

## Church Register.

## HERALD CALENDAR.

CONFERENCE SESSIONS THIS MONTH.  
 Missouri, Mason City, March 17, Clark.  
 Pittsburgh, Johnstown, Penn., March 22, James.  
 New Jersey, Long Branch, March 25, Simpson.  
 Newark, Jersey City, March 25, Thomson.  
 New England, Springfield, Mass., March 23, Scott.  
 Kansas, Topeka, March 24, Clark.  
 East German, Fortieth St., N. Y., March 30, Ames.  
 Nebraska, Fremont, March 31, Clark.

Penobscot Valley Ministerial Association, Upper Stillwater, Monday, April 4.  
 Agamemnon Preachers' Meeting, South Elliot, Monday, April 11.

Candidates for examination on the first year's studies in the New England Conference are requested to meet the Committee in the vestry of the Trinity M. E. Church, Springfield, on Tuesday, March 22, at 9 A. M.

Candidates for examination in the Conference studies of the fourth year will please be present at the Trinity M. E. Church, Springfield, on Tuesday, March 22, at 9 o'clock A. M. A punctual attendance of the Committee, at the appointed time and place, is requested.  
 H. LUMMIS.

REDUCTION OF FARE TO PROVIDENCE CONFERENCE.—The New Bedford and Taunton, Providence and Worcester, Providence, Warren, and Bristol, and Fall River, Warren, and Providence Railroads have agreed to carry persons to and from the session of Providence Conference for one fare. All persons paying full fare to the Conference, will be furnished with free return tickets by one of the Secretaries.  
 It is expected that the other roads, within our bounds, will make the same arrangement.  
 Warren, R. I., March 1, 1870. S. C. BROWN.

DEDICATION AT WATERTOWN, ME., March 23. Sermon by Rev. J. A. M. Chapman, of Boston.

CALLIOPEAN SOCIETY OF THE MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE.—The Trustees being about to erect a fine seminary edifice the present year, in which are to be commodious assembly and library rooms for our use, the undersigned have been appointed by the acting branch a Committee to solicit funds for fitting up and furnishing the same.

To do this substantially and tastefully, will cost us about one thousand dollars. Our membership is several thousand, but as this notice will probably reach comparatively few of that number, we shall be obliged to tax our generosity and friendship for the society and institution liberally. Every member is earnestly invited to act as an agent in obtaining funds for the above-mentioned purpose.

The Society has been organized nearly fifty years, and is acknowledged to be one of the most effective agencies of the school. Through its distinctive training and discipline, it has essentially aided in fitting hundreds of the members of the honorary branch for places of distinction and usefulness.

The acting branch never was larger and more prosperous than now. Members and friends of the Old Calliopean, let us cheerfully and generously answer this call, and make our Society Rooms an object of special attraction and interest, in what will be in all its other appointments, one of the finest academic buildings in the State.

Sums contributed may be remitted to Prof. J. L. Morse, Kent's Hill, Me.  
 Maine Wesleyan Seminary and Female College, Kent's Hill, March 4, 1870.

J. RUSSELL DAY, } Committee  
 A. V. LOWELL, } for the  
 IRA DAVIS, } Society.

NEW ENGLAND CONFERENCE.—Railroad fare reduced on the Boston and Albany, Nashua and Worcester, Boston, Lowell, and Stony Brook, Eastern, Fitchburg, and Worcester, Fitchburg, Clinton, and Boston, and London Northern Railroad Co., and Connecticut River Railroad.  
 Persons attending the Conference will purchase RETURN tickets over the several railroads named, and receive a return check at the Conference by calling on the subscriber.  
 C. L. HARTMAN.  
 Newtonville, March 10.

A SOCIAL LEVEE will be held in the Windsor St. M. E. Mission Chapel, Boston Highlands, Wednesday evening, March 16. Addresses by Rev. Gilbert Haven, Rev. W. B. Clarke, L. B. Brewster, Samuel Kelley, A. McKee, J. A. Ames, City Missionary, and several others. Refreshments served during the evening. Tickets \$1.00. Proceeds for the benefit of the Mission.

The annual meeting of the Trustees of the N. E. Conference of the M. E. Church will be held in Trinity M. E. Church, Springfield, on Wednesday, March 23, at 8 o'clock A. M.  
 S. CHURCH, Secretary.

SEMINARY AND FEMALE COLLEGE, KENT'S HILL.—The following additional donations have been recently made for the erection of our new Seminary Building:—

J. Nevins, Lewiston, \$100; Dr. T. B. Fillebrown, Lewiston, 100; F. W. Fitcher, Boston, 100; J. Q. Wheeler, Portland, 100; E. T. Nuttall, Portland, to name Chapel Window, 200; H. Johnson, South Wayne, to name Writing-room, 500; Prof. Johnston, Wesleyan University, in memory of a deceased son, 25.00; Horatio Hight, in memory of his brother Leroy, who fell at the battle of Antietam, 100; A. Loring, North Yarmouth, to name Reading-room, 200; Rev. S. Faine, Oxford, 50.00; R. C. Norton, San Antonio, sent a name Chemical-room, 200.

Several of these contributions have been made without special solicitation. And why not? Every intelligent, liberal friend of the school should inquire into its wants, and prayerfully, promptly proffer his aid. These remain unnamed.

Lecture-room, \$2,000; Gymnasium, 2,000; Belles Lettres, 1,000; Drawing, 1,000; Language, 500; Natural History, 500; Adolphus, 500; Calliopean, 500; Cabinet, 500; Calliopean Library, 150, and Six Chapel Windows, 300 each.

Brothers and friends of the institution, remember you have interests in it that must be cared for by you. If only those give who are free from home claims and burdens, no one will give. Health and time will allow me to call upon but few. Be your own agents, carefully consider the subject, pray over it; and, divinely moved and guided, honor the building with your names, and gladden the financial Committee with your money or your notes. Those who in former years pledged assistance, if now able to meet their subscriptions or notes, should do so at once. Especially to Christians, these should be "debts of honor."

H. P. T., Agent of Maine Wesleyan Seminary and Female College, Kent's Hill, March 2, 1870.

## Business Notices.

## Communion Services.

We are making a Specialty of the manufacture of Communion Ware of the finest quality and of chaste and appropriate designs. Catalogues showing the different styles will be sent by mail on application.

## ADAMS, CHANDLER &amp; CO.

20 John St., New York.  
 Manufacturers of Fine Silver Plated Ware.

171 Jan. 4, 71

## Christianity &amp; Skepticism.

## A COURSE OF TEN LECTURES.

Embracing topics of great interest to all thoughtful minds, whatever the complexion of their religious or philosophical views, will be delivered, the present season, in the OLD SOUTH CHURCH, Freeman Place, on MONDAY AFTERNOONS.

The Lecturers have also kindly consented to give the same discourses (or others of similar character) in the SHAWMUT CHURCH (Rev. Dr. Webb), on the Sunday evenings preceding.

The first Lecture will be delivered by the Rev. President HARRIS of Bowdoin College, in SHAWMUT CHURCH, on Sunday evening, January 23; also, in the OLD SOUTH CHURCH, Monday afternoon, January 31. SUBJECT: "The Christian Doctrine of Progress, in contrast with the Naturalistic."

The following is a list of the Lecturers:—

Rev. J. L. Dimas, Prof. of History in Brown Univ.  
 Rev. George P. Fisher, D. D., Prof. of Ecclesiastical History, New Haven.  
 Rev. Samuel Harris, D. D., Pres. Bowdoin College.  
 Rev. R. Herriek, D. D., Prof. Didactic Theology, Bangor.  
 Rev. Charles M. Mead, Prof. of Hebrew, Andover.  
 Rev. Andrew P. Peabody, D. D., Prof. of Christian Theology, Harvard Univ.  
 Rev. Noah Porter, D. D., Prof. of Moral Philosophy, and Metaphysics, Yale College.  
 Rev. Julius H. Seelye, D. D., Prof. of Moral Philosophy, Harvard College.  
 Rev. Egbert C. Smyth, D. D., Prof. of Ecclesiastical History, Andover.  
 Rev. Theodore D. Woolsey, D. D., Pres. Yale College.  
 Further particulars respecting time, place, and subjects, will be seasonably given. Jan. 12, if 25



# ZION'S HERALD.

"Fide et Crede." The Union Carpet Co., just established at 51 Hanover St., are opening, at popular low prices, an invoice of Japan Mattings, the finest known, at \$0 per roll of 40 yards; the most modern English Tapestries, at \$1.50 per yard; Ingrains, 75 cts. to \$1.00; Rugs, \$1.50; Oil Cloths, 40 cts.; also a complete stock of new, rich, and fine Carpets, all at prices to suit every customer. Union Carpet Co., 51 Hanover Street, Boston. 131 Mar. 3, 1878

Prescribed by our most eminent physicians. For Lung Diseases, the Vegetable Pulmonary Balsam. Get the genuine. Prices, \$1 and 50 cts. 31 Feb. 24, 1878

**\$17. WALTHAM WATCHES. \$17.**  
THE BEST AND CHEAPEST.

Call and examine our NEW LIST (sent free), giving full particulars of all watches manufactured at Waltham, Mass. We wish to increase the sale of these RELIABLE Time-keepers, we have reduced the price much lower than formerly:—In Gold Silver Hunting Cases, \$17; Gold, 18 carats, Hunting Cases, \$20; Gold, Ladies' Size, Hunting Cases, \$20. Every watch as if in person to select it. Mr. H. O. Ford having been employed for over eight years by the "American Watch Co." in manufacturing these watches, gives his personal attention to selecting, regulating, and repairing all the above watches. Every watch thoroughly examined and warranted. If any prove imperfect, we will correct or exchange it for one that is perfect. FINE GENOVA WATCHES, in 14 and 18 carats, Hunting cases, from \$5 upwards, and warranted to be reliable time-keepers. F. S. Minsters supplied at manufacturers' prices. H. O. FORD & CO., Watchmakers and Jewellers, No. 24 Tremont St., opposite Tremont House, 361 Mar. 17, 1878 Boston, Mass.

ANNOUNCEMENT FOR 1870.  
NEW WEEKLY NEWSPAPER.

**The Woman's Journal.**

Devoted to the interests of WOMAN, to her Educational, Industrial, Legal, and Political Equality, and especially to her Right of Suffrage.

Published every Saturday, in Boston and Chicago.  
MARY A. LIVERMORE, Editor.

JULIA WARD HOWE, LUCY STONE, WILLIAM LLOYD GARRISON, and T. W. HIGGINSON, Associate Editors.

OPINIONS OF THE PRESS.

THE WOMAN'S JOURNAL.—The friends of Women Suffrage who wish to keep the issue clear from entangling a hindrance with other reforms and the endless host of individual whims and vagaries—who would pursue it with the same singleness of aim that marks the movement in England, and the temperance and other special reforms in this country, have established a weekly paper, the WOMAN'S JOURNAL, published in Boston and Chicago, and edited by Mrs. Livermore, Mrs. Lucy Stone, and Mr. T. W. Higginson, assisted by accomplished friends of the cause. The WOMAN'S JOURNAL is a fair and attractive paper in appearance; while the variety and spirit of its articles, and the dignity, self-respect, good humor, and earnestness of its tone, will show how profoundly mistaken are those who suppose that folly and extravagance are necessarily characteristic of the discussion of the question. The "Journal" is indispensable to those who would truly understand the character of the movement, and measure its progress.—*Harper's Weekly*.

THE WOMAN'S JOURNAL.—The first number of the "Woman's Journal" presents a very handsome appearance mechanically, and intellectually it is of more than common ability. The subjects are well treated, and are varied and pertinent. The salutary, written by Julia Ward Howe, does not promise too much but is confident and courageous; the editors are inspired to make common cause, to lay down all party warfare, and organize a peaceful Grand Army of the Republic of Women—not against men, but against all that is perverted, against superstition, against oppression; at the close is the scriptural quotation, "Let brotherly love continue." Mrs. Douglass is the foreign correspondent, and domestic correspondents are numerous and spirited. The editorial summaries "What Women are Doing" and the "Notes," are very well gotten up, being crisp, comprehensive, and original. Altogether, the "Journal" is an admirable paper in every respect; its tone is able, dignified, and resolute; it undertakes its own work with energy and pluck, and if continued in a manner equally elevated, will exercise no small influence in the reform for whose accomplishment so many brave and good women are laboring.—*Chicago Post*.

TERMS:  
One copy, one year . . . . . \$3 00

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Any person sending six subscribers will receive a seventh copy FREE. Ten copies will be forwarded on receipt of \$25.00.  
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